

Ms. B. 1. 1. v. 3505.C.22
¶ A Cathechisme
conteining the summe
of Christian Religion , gi-
uing a most excellent light to all
those that seek to enter the
path-way to salua-
tion :

Newly set foorth by G. G.
Preacher of Gods word at
Malden in Essex.

Psalme. 19. 8.

The Statutes of the Lord are right,
and reioyce the heart: the com-
mandement of the Lord is pure
and giueth light vnto the eies.

¶ Imprinted at London at
the three Cranes in the
Vintree by Thomas
Dawson.

1583.



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To the Reader.



Know right well, that manye men of good iudgement in the trueth are of this minde , that they would haue but one, or as few catechismes as might be: and in as briefe and fewe wordes, as with any light the necessary poyntes of doctrine may be comprised. Wherefore I cānot escape some blame, not only for setting forth this of mine after so many: but also for being so large. I should bee of the same minde, were it not that our Church doth consist of diuers sortes of men: and that I haue learned by experiance, that the multitude of Catechismes doth not hinder, but bring furtherance vnto the better sorte . If all were as the Prophet saith, as Infantes newe weaned frō the breast , þ in teaching there must be line vnto line, precept vnto precept, a little here, a little there: then I confesse, that some one briefe forme were best. If to rest in the wordes or sentences, when a man can repeate them , were so sure a

To the Reader.

way, as to search into the matter it selfe,
which is better , and with more iudge-
ment attained vnto by manye , then by
one: I shoulde also thinke it best.Finally,
if all needefull poyntes were handled in
any one , then might it seeme a vaine
trauel, and lost labour.This therfore be-
ing my purpose to write of some thinges
which are not handled in the rest,I hold
my selfe satisfied,if not to profit all , yet
to be a furtheraunce vnto some. I cranc
no more but this of him, whom it can-
not further : that hee will giue it gentle
passage to such as it is sent.

George Gyffard.

A short Catechisme, containing the Summe of Christian Religion.

Question.



Re where anye greater matters for men to be busied about, then the affaires & state of this life?

A. There bee farre greater things to be looked vnto, then these which bee present. For the thinges which are seene, bee temporall, but those whiche art not seene, bee eternall.

22. Cor. 4.11

Q. Ought not the care and diligēce then for thinges eternall, to be doubled and multiplied so farre aboue the care for thinges temporall, as the thinges themselves doe excede eche other?

A. I holde him a very sotte which will denie that point. For common reason doth teach that diligence and care is to be measured in proportion to by minswerteable vnto.

A. the

A short Catechisme containing
the waightinesse of the affaires.

Q. Declare this more plainly: and
in particuler.

A. Looke howe muche the endlesse dam-
nation of hell is more miserable then pouer-
tie, or sicknesse, or dangers of life: so muche
more wary and slye ought men to bee for fal-
ling into that, then into these b: On the o-
ther side, the glory of the world to come, and
the treasures of heauen, are as farre to bee
preferred in the care and desire of the mind,
b. Mat. 10.18. as they excell the riches of the earth c.
Mat. 6. 33. John. 6.27.

Q. Our trauell and industrie doth
helpe vs vnto such thinges as wee neede
heere: but heauen, and heauenly things
are farre aboue our reach: we must com-
mit them to God.

A. So say the earth woynes, whose eies
are daibed vp with clay, that they canot see.
But the truth is that our trauel for world-
ly things is in vaine, unlesse God blesse it d:
I. Psal. 127. I And likewise, although it bee in Gods hand
alone to leade vs in the way to heauen, yet
e. Mat. 7.13. we are earnestly called vp to seeke it c.
Luke. 13.24.

Q. Where are we to seeke?
f. Psal. 119. A. In the holy Scriptures: they are
106. given by inspiration from God to teache vs,
2. Tim. 3.16. and to be the light to guide vs in the way f.
the p

the summe of religion.

They are able to save our soules g: for in the g. Iam. 1. 21.
God hath so perfectly revealed his will that h. 1. Tim. 3.
there is no want h. He doth instruct vs how 17.
to believe, how to repent and obey him, and
how to call vpon hym.

Q. Haue wee the summe of these
drawne into few wordes?

A. We haue the briese summe of these.

Q. Where haue wee the summe of
the doctrine of faith?

A. In the articles of our beliefe. For
there are gathered together the principall
pointes of the Gospel.

Q. Into howe many partes do ye de-
uide the articles?

A. Wee may diuide them into foure
partes: first of God the father, the second, of
Gods son, the third of God the holie Ghost:
the last, concerning the Church, and the be-
nefices bestowed thereon.

Q. Yee do acknowledge God the fa-
ther, God the sonne, and God the holie
Ghost. Are there more then one God?

A. Holy scripture doth teach, that there
is but one God i.

i, 1. Cor. 8. 6.

Q. Wherfore do yee then acknow- Deut. 4. 32. 35
ledge thre?

A. I doe acknowledge three persons in the
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A short Catechisme conteining

Godhead: and every person to be God, yet
but one God.

Q. Doth the world teach that Christ
is God? John 3.13. 1 Cor. 8.6. 1 Tim. 3.16.

A. It doth in sundrie places most plain-
ly affirme that Jesus Christ is God. 1 John 1.1. &c 20.28.

Q. How can ye prove that the holy
Ghost is GOD? Rom. 9.5. 1 Tim. 3.16. seeing the Scriptures
doe not so manifestly name him God?

A. Although the Scriptures doe not
so manifestly speake as to say, the holy ghost
is God: yet by collection it may be prooued
that they call him God. Moreover, the holy
Scriptures doe ascribe unto him those thin-
ges which belong unto none but God. Hee
searcheth the deepe thinges of Godnes. He doth
distribute all heavenly giffes where it pleas-
eth him. He doth send forth the Apostles,
and appoynteth their worke. The sinne
committed against him, shall never bee par-
doned. 1 Cor. 2.10. 1 Cor. 12.11. Act. 13.2. Mat. 12.31.

Q. There is but one God, and eu-
erie one of these is that one God. Doe ye
affirme the, that the Father is the sonne,
or the sonne the holy Ghost? Act. 17.2. 1 Cor. 8.6.

A. I doe not affirme that the father is
sonne, or the sonne the holy Ghost, for that is
a damnable errore, which the holy scriptures
conuict.

the summe of Religion.
do condemne, by teaching the distinction of
persons.

Q. Are the three persons distingui-
shed the one from the other by the word
of God?

A. The Scripture doth so distinguishe
them, that it calleth the three. There be three
which beare record in heauen, the fater, the
worde, and the holy Ghost q we are baptised q Ioh.5.7.
in the name of the fater, the sonne, and the
holy Ghost : It is saide of Christ the worde : Mat.28.
was with God, and the word was God s, and s Ioh.1.1.
when he was in the shafe of God, he thought
it no robbery to be equal with God t. The ho. t Phil.2.6.
ly Ghost doth proceede from the fater and
the sonne v.

Q. Proceede vnto the wordes of the
articles: which is the first part?

A. I beleue in God the fater almighty,
maker of heauen and earth.

Q. In what sense is heere mention
of the almighty power of G O D : and
that hec is the maker of Heauen and
earth?

A. This is exprested to shewe, that our
faith is in the true God. For the Gods that
made not heauen and earth, shal perish from
vnder heauen w, and this God is the Father w Ier.10.11

A short Catechisme conteining
Ephe.1.3. of our Lorde Iesus Christe x.

Q. The builder must haue stuffe or
els he can set vp no frame. Of what stuffe
did God make heauen and earth?

A. He made them of nothing y. For hee
only was without beginning & of hymselfe;
and herein God doth most wonderfully ex-
cell al creatures, which are not able to make
so much as an haire of nothing.

Q. When God had created al other
creatures, then it is saide that hee made
man. Whereof made hee him?

A. Hee made the body of man of clay,
as Moses saith, Of the dust of the earth,
2. Of the soule it is saide, God breathed in
his face the breath of life a.
Gen. 2.7. Gene.2.7.

Q. It is saide that God made man
in his owne likenesse b. What meaneth
that?

A. It is not meant that there was any
resemblance of proportion or shape : for so
neither the bodie nor soule of man was the
image or likenesse of God. But in gifts and
qualities of the body and minde, hee did re-
semble God, and therein hee did farre excell
all the creatures heere belowe, in dignitie
and happiness, for none of them were like
God.

Q. What

the summe of religion.

Q. What are those qualities & gifts
in which hee did resemble God?

A. A pure & cleere understanding in the
knowledge of God c. true holnes, & right
teousnesse d: for the law of God was writ-
ten in his hearte, as in a pure booke, and hee d. Ephes. 4. 14
did perfectly both understand it & keepe it.

Q. How is it to be proued that hee
had the law which we now haue?

A. It is manifest by the knowledge of
the law which is naturally in the heartes of
all his children, which we call the law of na-
ture: for the Gentiles which shewed (as the
Apostle calleth it) the worke of the law writ-
ten in their heartes e: had never the law Rom. 2. 14
written, but that which was in them, was
from Adam.

Q. Ye do affirm the that God created
all things good. Shew how men became
sinners?

A. It could not be otherwise, for how could
euill come frō him which is goodness it selfe,
or darkenes out of þ most pure light: againe
how should God be an enemie unto euill, to
hate & punish it, if he had brought it forth. But
our first parents sinned & fell frō God, and by
that meane we are al become sinners.

Q. By what meane did they fal frō

A short Catechisme containing
the dignitie of their creation. v. 2

A. The Devil in the Serpent did seduce the woman, perswading her that their estate shoulde bee bettered by eating of the fruite forbidden: She entised the man and so they sinned f

Q. Were the Devils which brought
him into the world, created by God?

A. God created them; yet he created them
not devils but holy Angels. *Matt. 12. 18.*

In Q. When were they created; and
how tell it by them? Ans. I will tell you, as far as I can.
Ans. For the time of their creation, it is
not to be doubted, but they were created when

the other creatures were ; because it is saope
that in sixe dayes GOD made him and
earth, the sea, and all that in them is. g. 1. 10

Exod. 20. the manner of their fall; we are told by various
no further than the Scriptures do teach. It
is said that God spared not the Angels that
sinned, but cast them down into Hell; it is

2. Pet. 2. 4. Jude ver. 6.
and abide they before me their judgment come : and bring them & let me reward them sa
y. Q. What reward the doyle doth seche
the destruction of man? A. Distray & confus
yon. Q. Is there any that resist both against God
and man? A. Yea for they have cast down
the inheritance of blessed nature, and no hope
of

the summe of Religion.

of recovery plesse, they did burne in furie agaynst God, and soughe to deface his glorie. Also they did enuie the happy estate of man, and soughe his decaye.

Q. How long was it after the creation that this fall was?

A. It is not expressed in the scriptures, how long it was after the creation. But it is to bee thought that they stode a verye fewe daies: because there be great reasons for that, and none to the contrary.

Q. Show somt one reason to proue it.

A. The ignorance of the woman in the state of the beastes; that she did not perceiue the Serpent's tongue to haue a furtuer skil then his owne: doeth shewe a small time of conuersation. Also there was no generation betweene the man and the woman before the fallinge on to

Q. When yee confess that GOD made heauen & earth, do yee therin also meane that he doth gouern both in heauen and earth? Q. What is most certaine, for he that made all doth gouern all. He did not onely shewe his powre in making all thinges: but also he doth shewe the same in gouerning what he hath created or al. Right and wrong and

b Heb. i.

Mat. io.

n. Psal. 115.

A short Catechisme containing
and preseruing the k. And this is the prou-
idence of God, which leaueth no place unto
fortune or chaunce, no not in the sinallest
thinges: as the haire of a mans heau, or fal-
ling of a sparow upon the ground i.

Q. If ye take it, that this prouideece
of God should extend it self, so far as vn-
to all motions and actions whatsocuer:
then what saie yee to al the euil and wi-
cked deeds which are wrought by the de-
uils & by wicked men: is ther any further
prouidence of God then a sufferaunce?

A. There is more then sufferance, for
our God is in heauen, and doth whatsocuer
he wil me: there is nothing done against his
wil : & his power prouidence and will goe
together. and a good shew; where did he

Q. This seemeth to charge God to
be the authour of euil, which is a most
horrible blasphemy: For no euill canne
come from the Almighty. W

A. It may seeme so to those, which be of
weake vnderstanding, but in truthe the mat-
ter is not so. For although the prouidence,
power and will of God, are ioyned in those
actions which are most sinfull, yet God is
cleere from all blame: The actions of them
selues, as they come from God, are good: the
sin which is in them, is to be laide vpon the

the summe of religion.

instruments which God dooth use, as the deuils and wicked men.

Q. This then is the sum of your answer, that in the selfe same actions God worketh, the deuile & the wicked worke, whom he vseth as his instrumēts: & that the action as it is Gods, is holy, & good, as it is theirs, it is sinful & wicked. Shew this by som exāples out of the scriptures?

A. The scriptures are plentiful in this point: but a few examples may suffice in this behalfe. Joseph was solde into Aegypte by a wicked hatre of his brethen n. & yet the holy Ghost saith God sent him thither o: and hec saith to his brethen you meant euill against me, but God meant it for good p. God in a righteous judgement, to punishe David for P. Gene. 50. his murther and adulterie, threatened to raise vp the sword in Davids house, and also, that he would take Davids wifes, and give the to his neighbours: He addeth, thou didst this secretely, but I wil do it openly, in the sight of Israel, and in the sight of the sunne q. All this was good, as God did it, but most abominable is Absolon and Achitophell, which were the instruments God appomted his sonn Iehu Christ to be crucified, a most glorious work of God: The high priestes, th
-o-
Judas & pi.

n. Gen. 37. 28

o. Psa. 105. 17

p. Gene. 50.

q. 2. Sam. 13

9. 10. 11. 12.

A short Catechisme conteining

Pilate did nothing but that whiche was the determinate counsell of God, and yet they did commit a most horriblie sinne; and are iustly damned for it.

Q. Al the doubt is not yet taken away, for when we affirme that the will of God is executed by those wicked instrumentes in such actions as he hath in his lawe, (which is his expresse wil) flatly forbidden, it may seem that he shoulde haue a double wil, one secret, & another revealed, which is a thing farrre disagreeing fro the nature of God.

A. That it seemeth there shoulde be two willes in God because of this, it is to be ascribed to the weaknessesse and imperfection of our understanding, for looke howe a daiseday & disturbed eye sight, doth suppose, there be two candles when there is but one; burn so fairely our mynde when we looke vpon the will of God.

Q. Yet conclude then, that not onely the motions of things without life, or without understanding, are guided by God as stormes, tempestes, & ticknesses, warres, & famines, but also the actions of the humand creatures, which are meaneed and directed by the prouidence, so pro-

the summe of religion.

proceede so farre as hee doth appoynt.

A. O^r els it were wide with vs: for how
euill were our case, if the Diuels could goe
any further then God lettech out the chaine
in which hee hath tyed them: or the wicked
coulde put in practise any more, then he doth
let loose the hidde with whiche hee doth re-
straine them.

Q. The common opinion is, that the
diuel doth raise vp great winds with tem-
pests and thunders.

A. It is the common opinion, but is
contrary vnto the faith, which we must haue
in Gods prouidence and gouernment, and the
Diuel doth deale craftily in the matter. For
to the end that he woulde make men beleue
that he doeth beare a greate stroke, when the
Lord doth sende any straunge and woonder-
full tempest, he doeth conueye himselfe into
it, and come wthie, that so they may thinke
it is his.

Q. Proceede vnto the second part of
our beliefe, & first what is the summe of
it in generall?

A. The summe of it in general is, how
our Lorde Jesus Christe hath redeemeid vs
from destruction, & brought vs home againe
to God.

Q. We

A short Catechisme containing

Q. We cannot perceiue how great
and wonderfull this grace of redempti-
on is, vntil we know the greeuousnes of
our fal and decay.

A. By the fall & disobedience of our first
parents, we were al utterly cast away. For
we haue not onely lost the glory and happi-
nesse of our first creation: but also we are be-
come by nature the childre of wrath s, which
is no lesse then to be the very children of hell
and destrucciō. Q. Was the decay so great,
that there was no help at al left in vs?

L.Ephe. 2.3

g.Rom.10.1

A. It was an vicer downfall, & a perfect
breach: For although there remained some
little sparks of light, as it wer some little pee-
ces of a sumptuous buylding pulled down,
should be found in þ dust: yet the same are no
further auailable, then to make men void of
al excuse r. Q. Then ye affirme that it is
not in the power of man to recouer him
selfe out of this miserie?

A. I doe not only affirme that, but also
that man is not able so much as to helpe to re-
couer himself: nor once to moue towards it.

Q. That seemeth much, seeing ye con-
fesse, that in the decaied estate of man,
there remaine some sparkes of light, and
of excellent gifts.

A. I confesse so much: but yet those do not

the summe of religion.

muſſle ſo far as to giue him any help to recover, or any motion: but he doth ſo choak and peruerre this light, þ it thwcketh him further from God, because it lifteſſeth him vp in pride: and this is the cauſe why the scripture dooth ſet forth the inwardes of man, which ſeeme moſt gay, to be ſo corrupt, that it doth not affoord him a good thought v. When al the thoughts of his heart are onely euill frō hiſ youth, how could he haue any motion to help hiſelf? Q. This point is hard to perfwad ſome men in: and therefore needeth a more manifest declaration and prooſe.

A. To ſet forth the depth of our miserie, þ scripture doth not onely affirme, that we are dead in our ſinnes, but also shut vp & incloſed vnder the dominion of the prince of darknes w. We are then far from any motion of life, not onely because we are dead, & deade men can not stir, but alſo þ we are holdē vnder by þ power of the devill. For this cauſe þ holy scripture ſaith, no man can enter into þ kingdome of God, except he be borne again x. Likewise it affirmeþ a new creation y, and that we muſt be raifed frō the dead z. None of theſe ſpeeches could be uſed, if there had beene any thing at al to helpe, leſt in man.

Q. How may this be ſaid of the ſoule which neuer dieth?

A. In

v. Gen. 6.5.

w. Eph. 2.13

Rom. 11.32.

Gal. 5.13.

x. John. 3.3.

y. 1. Cor. 5.13

z. Col. 3.5.

A short Catechisme containing

A. In respect of the true life, whiche is
called the life of God; the soule is dead, be-
ing separated from God. The soule by na-
ture hath not a kind of life in it; as the dunces
and damned, shall live for euer, but their life
is no more but a continuall death, a man hath
no life in hym vntill he be partaker of the spi-
rite of life.

Q. You seeme to make the woorke
of God in bringing men to saluation, to
be euен as a Carpenter worketh vpon a
blocke.

A. Not so, for men differ from blockes
because they haue reason, wil and affections,
which God frameth, for they be all against
God, vntill hee frame them: so they feele the
worke of God, and are moued to put to their
consent and indeuour.

Q. Now yee haue set foorth the fall
and decay, shew the recovery?

A. The retouerie is ouelie by our Lord
Jesus Christ.

Q. All were cast away in Adam, shall
all be saved by Christ?

A. All that beleue in him shalbe saved,
those whiche doe not beleue in him are al-
readye condemned, because they beleue not

c John 3.18. *¶* testimony whiche God giveth of his son c.

Q. What

the summe of religion.

Q. What do the names signify in our tongue? *Friendship*

A. Jesus is a Saviour, and Christ is
anoynted. For he alone doth saue vs from
our finnes, and hee is our annoynted king,
Prophet and Priest.

Q. Is every one which confesseth
that Iesus Christe is come in the flesh, of
god? O.

A. 11 Every one which doth rightly confess him, is of God. And S. John saith, that every spirit which confesseth, that Jesus Christ is come in the flesh, is of God d.

Q. Then it doth seeme, that euery man which dooth beleue , that Iesus is Christ, is of God, and shall be sauued.

A. 14 This needeth exposition: where St. John saith, that euerye spirite which confesseth, that Jesus Christ is come in the flesh, it is the doctrine, which he calleth the spirit, & not the men: for that doctrine which doth set forth Christ is of god, althoough man which uttereth it should be a reprobate. And where he speaketh of the men, and saith, that every one which believeth, that Jesus is the Christ, is borne of God c: He speaketh of a far other thing then a bare opinion.

Q. Do yee then confess, that the
B doctrine

A short Catechisme containing

Q. In respect of the true life, whiche is
a. Eph. 4.18. called the life of God, the soule is dead, be-
ing separated from God. The soule by na-
ture hath all a kind of life in it: as the diuels
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of God in bringing men to saluation, to
be even as a Carpenter worketh vpon a
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all be saved by Christ?

A. All that beleue in him shalbe saved,
b. Ioh. 3.13.

b. those whiche doe not beleue in him are al-
readye condemned, because they beleue not

c. Iohn 3.18. **Q.** What

the summe of religion.

Q. 3. What do the names signify in our tongue?

A. Jesus is a Saviour, and Christ is
anoynted. For he alone doth saue vs from
our sinnes, and hee is our anoynted king,
Prophet and Priest. **R.** Amen.

Q. 1 Is every one which confesseth
that Jesus Christe is come in the flesh, of
godly birth? **A.** No.

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Q. Docyes then confess, that the
B doctrine

A short Catechisme containing
doctrine of the Papistes is of God, for
they confesse Iesus Christ?

A. So farre as the doctrine of the Pa-
pistes, or any other do confesse Iesus Christ,
so farre it is of God. But the matter doth
not consist in the bare titles or names: for
if a manne denye anye thing, ryther in the
personne or office of Christ, he denyeth
Christe. For it is but a vaine thing to con-
fesse in wordes, and to denye the effect and
trueth of the matter. And therefore besides
others, the Papistes also, as mosse wicked
and raucke Heretikes doe denye Christe.

Q. Sehw how both others and they
denie Christ?

A. Some, as concerning his person
haue denied him to be GOD, and some
haue denied him to bee manne. The Pa-
pistes confessing the trueth in them, haue
yet committed sacrilegide, and spoyled him
in his office. For hee beeing our great Pro-
phet which hath perfectly reuealed the will
of his Father f: yet they take authoritie
uer his word, and say it dependeth upon thē.
They chaleng power to disanull what they
will, and to make lawes, which they say are
of as high authoritie as his. He is our Lord
and

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and king, which hath power to saue and destroy: they ascribe the same to the Pope. He is our Priest, which offered him selfe a sacrifice to God, to cleanse our sinnes, and is our onely Mediator to make intercession for vs. They spoyle him of all this, when they ascribe the purginge of sinnes to the blood of Martyrs, and to other thinges. Also when wee are bidde to come boldly unto the throne of grace, because he is there our high Priest, they pray to Sainctes and Angels, and so deny him to be a mercifull high Priest.

Q. Then you confess Jesus Christe our Lord the onely sonne of God, to be the whole and perfect saviour. Is it then of necessitie, that we confess him to bee both God and man?

A. If hee were not God, he could not haue beene able to saue vs: If hee were not man, we could not come nigh him, to laye holde of lyfe. For eternall lyfe by the Godhead is in the Manhood of Christ: and from the manhood of Christ it is conueighed into vs.

Q. Why is it mentioned, that he was conceaued by the holy ghost?

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Q. This is to shewe , that hee was
brought forth a pure man without sinne. For
although the Virgin Marye was a sinner,
yet he tooke fleshe of her, without al spacie or
infection of sinne : Not beeing begotten of
her by the naturall generation : but concea-
ued by the holy Ghoste , who from the very
mament of her conception , did sanctifie his
humane nature,

Q. Was it requisite that he should
be without sinne?

A. How could the most gloriouse god-
head be coupled with sinnesfull fleshe, to make
one person? How coulde a sinner bee ac-
cepted to make the attonement, and to be the
sacrifice to purge sinne? Finallye, howe
could hee be the sanctiflier of others: g vn-
lesse he had beene mooste pure and holye:
For all the whole lumpe of manne-kynde
beeinge wholye infected and defiled with
sinne , hee tooke one portion thereof ,
and did perfectlye sanctifie it , and out of
it doth conueye and spread perfecte holynes,
upon his whole Church.

Q. Did Christe then take our
fleshe?

A. Yee tooke our fleshe , or else wee
are never the neare. The holye Ghoste
saith

the summe of religion.

Saieth ,hee tooke not the Aungelles, but hee
tooke the seede of Abraham h. He was made
of the seede of David , accordinge to the
Scriptur.

Q. What saye yee then vnto those,
whiche holde, that Christe did but passe
through the Virgin Marye, and not take
flesch of her, but brought his flesh from
heauen?

A. Those are madde heathens , whiche
doe roote vp the whole fayth, and take away
all our conforte , and denye the flatte testi-
monies of Scripturēs, which affyrmme, that
hee was made of a Woman i, and that hee i. Gala.4.4.
was the seede of the Woman k: and there k. Gene.3.15.
fore hee was called the Sonne of manne. l. Mar.17.22,
& 20.18.

Q. Howe doe yee aunswere vnto
those Scripturēs , by which they would
proouie this errorre? Whitch are these and
suche lyke : no man ascendeth into hea-
uen , but hee which came downe from
heauen, euен the Sonne of man, which
is in heauen m. Also saint Paule fayeth,
the firste man is of the earth, earthly, the m. Iohn.3.13
second man, is of the Lord from heauen,
heauenly n.

A. These places must so be taken, that
bottom

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they denye not that which is most flatly and
manifestly expressed in the Scriptures, bee-
fore noted : but wee must acknowledge
such a sense in them, as agreeeth with the o-
ther.

It is not the purpose therefore and mea-
ning of the holpe Ghost, to teach that Christ
brought his manhoode from heauen, when
he saith the second man from heauen, or the
Sonne of man came downe from heauen :
but because Christe God and Man is but
one, hee ascribeth that to the Manhoode,
which did belongeto the Godhead. Whiche
appeareth most plainelye in this, that al-
though in the Manhoode hee was at that
tyme onely in earth: yet he said the sonne of
Man, which is in heauen, because in his god-
head he was there.

Q. Had Christe both the bodye
and soule of man together with his di-
uine nature? or was onely the bodye cup-
pled to the Godhead?

A. Hee was a perfect man, both with
soule and bodye: he suffered in both, beeinge
to reveme our soules and bodies . And
for this cause he sayde , My soule is heaupe
unto death o.

Q. Was the Godhead of Christe
turned

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turned into man, or the manhood into
God?

A. No, in no wise: for the Godhead
did retayne still the properties of the diuine
nature: and the Manhoode did keepe still
the humane qualities. And yet they are so
ioyned together, that even as the body and
soule do make but one man, so God and man
do make but one Christ. And for this it is
sayde, the word was made flesh p.

p. John. I. 14

Q. Then yee beleue that the man-
hoode did retaine this nature still, to be
passible, or to feele the bytternesse of
payne and greefe. And likewise, that
the glorious Godhead remayned styll
impassible, and not subiecte to any suf-
fring.

A. I doe mosse constantly beleue so:
and they bee detestable Heretikes which be-
lieue otherwise.

Q. Wherefore is it expressed,
that hee was borne of the Virgin Ma-
rye?

A. This is to shewe, that hee is
the true Messias, which was propesed
of olde: which shoulde come of the seede of
David, of whose lynage Mary was q: and q. Luke. 3.4

A short Catechisme containing

2. Esa. 7. 14. also should be borne of a Virgin: saith Proph.
phet saith, behold a virgin shall conceive,
and shall bring forth a son r.

Q. What followeth next? 146771614

A. He suffered under Pontius Pilate; was crucified, dead and buried, descended into hell.

Q. What is the summe of all this?

A. Here are contained all his suffrings, how farre he did abase him selfe to deliver vs.

Q. What was the extremity and depth of these sufferings? *nil aboil*

A. It was even the whole burthen
which was to bee layde vpon vs for our
sines. For in al this he set him selfe in our
place.

Q. The holy Scriptures doe teach, that the punishment for sinne, besides all the miseries of this life, is euerlasting torment in hell. Then if Christe tooke our place, and bare that which wec shoulde haue borne, hee suffered the paines of hell.

A. The holy scriptures doe teach, that
wee shoulde al be arrayned before the high
throne of God , and receive the sentence of
condemnation , proceding vppon vs from
the

the summe of religion. A.

the iust judge. Hee submitted himselfe and
was arraigned before the iudge Pilate: and
although the Judge himselfe did pronounce
him innocent, yet hee did pronounce vpon
him þ sentence of condemnation vnto death.
This sentence of Pilat was ratified by God,
in as much as nothing was doone, but by his
determinate councell s, and the execution s. **Act.2.23.**
followed from him, as if it had been from his
owne seate. Also where the scriptures doe
teach, that Gods anger and curse , and the
bitter paines and tormentes of hell were due
for our sinnes: they doe also teach that hee
ooke all these vpon him. For vnder this
condition he did offer himselfe vnto his fa-
ther hanging vp the crosse: þ with whatso-
ever the iustice of his father could charge vs,
hee shoulde charge him, and to strike him as
deeply with his whach, as wee were to bee
stricken. **Q.** This is a great point of our faith,
and therefore yee must confirme it by
manifest prooef of the wordes

A. The wordes of God doeth plenti-
fully declare this matter : for it doth af-
firms that he bare our sinnes in his body vp
the tree, to deliuer vs from the curse, bee
of vniuersall credite. **B 5** **t. Petr.1.3.2.**

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v.Ga.3. 13. himselfe was made the curse v. Hee was
w.2.Co.5.21 made sinne for vs , whiche knewe no
sinne w.

Q. Is it a sufficient prooфе that he def-
ended into hell, or did indure there the
torments of condemnation, when it is
saide hee bare our finnes, hee was made
the curse, and that he was made sinne?

A. It is a most sufficient and perfect
prooфе thereof. For what is it to beare sinne
but to beare the torment of it? What is it
to bee made sinne, but to haue the guiltinesse
thereof put vpon him, not to defile him, but
to torment hym? What is it to bee made the
curse, but to haue the bitter anguish of Gods
wrath in his soule and body: which is the fier
that shall never be quenched.

Q. Is there any outwarde appear-
ance giuen in the sufferinges of Christ,
whereby it is evident that hee suffered
condemnation?

A. There is most cleere and evident
appearance of this thing . First, in his a-
gonie before hee was apprehended, where
there appeareth a most wonderfull horrour,
by the maner of his prayer , by his streng
crying and teares, and by his swrate whiche
was as droppes of blood. Who can bee so
simple

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Simple as to thinke that this coulde be in the
sonne of God, for feare of the bodily death x, x. Luke. 23.44
then when hee did hang vpon the trossle, &
cryed out with a lowde voice, My God,
my God, why hast thou forsaken me y. Mat. 27.46
wee not see, that there was an unspeakeable
torment which caused him, which had al ful-
nesse and perfection of faith, to cry out as a
man condemned and forsaken:

Q. Then yee affirme that our Lord
Iesus Christe, did indure and suffer
paines and tormentes, which we are not
able to conceiue, nor to viter: seeing all
the sinnes of Gods elect were laide vpon
him and striken in him: how could
a man be able to indure suche a thing?

A. If hee had beene no more but a man,
hee coulde never haue indured it, although
he had had the strength of all the angels in
heauen. For how can a creature stand vnder
the burthen of the wrath of the Almighty?
But hee was also God, and so by that po-
wer he was sustaineid, and made able to hold
out vntill he had made full satisfaction, & so
ouercame it.

Q. You helieve and confess that
thus Christ is said to haue descended into
hell, because hee was in this state and
condi-

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condition : but yee do not beleue that
his soule went downe vnto the place of
the damned either to preach, or to fetch
out soules from thence?

A. I beleue so farre as the holy scrip-
tures doe teach: I renounce that fable of
heretikes and Papistes, which affirme that
after his death he went to fetch out soules; or
to preache there: Because it is contrary to
the doctrine of the scriptures.

Q. What Scriptures doe yee al-
leage? abide in it not but vpon

A. Moses and Elias did appere vñ-
x. Mat. 17.3. to Christe in glory & before hee suffered his
4 passion, shall wee suppose they were fetched
out of hell, and that they returned thither:

a. Luk. 16.22. Christe teacheth that Lazarus died and was
carried by the Angels, not into hel, but into
Abrahams bosom: where hee was in toye
and comfort. a.

Q. They say this doth confirme the
matter, for Abrahams bosome was a
border of hell, which appeareth by the
speech that passed betwene the richglut-
ton and Abraham?

A. This Divinitie of the Papistes is
as sound as can be found among the Poets.
How blinde are they to make abrahams bo-
some

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some and hell to bee so nigh, as though there were but an hedge betweene them, whē as it is expressed, that there was so great distance, that those which woulde passe from the one to the other coulde not: and to gather it by the conference of speech, is very grosse, whē it is manifest that our Sauour Christ doth therein, but as it were borowe his speeches from outward thinges in the worlde, to set foorth unto vs thinges spirituall, not that the soules did speake one to another. For then it may as well be gathered, that soules haue eyes, tonges andingers.

Q. If the speeches of Christ be but in parables, then yee can bring no certayne prooфе out of this place, that the soules of the godly before Christ were in joy.

A. If all his speeches were in Parables wee might say so. But that there is hell and torment in it, where the riche man was, is no parable. Abraham the father of the faichfull, and the place of ioy, and the soules carried thither by the angels, are no Parables.

Q. But it seemeth by S. Peter that his soule went downe into hel and preached unto the soules there b?

b. 1, P. 3, 19.

A. They

A short Catechisme containing

A. They doe w^est and abuse that place of Peter, when they woulde proue by it that the soule of Christe went downe into hell and preached there to the soules, because hee saith, he suffered in h^e flesh, but was quickened in the spirite, in which hee went and preached vnto the spirites in prison. For this spirite in which hee went and preached; was not his soule but the Godhead , which did quicken him, or raise him from the dead. For the wordes are, that he went and preached in that spirite which did quicken him. It was not the soule of Christe that did quicken & rayse him to life. Further it is said, that hee went to the spirites which are in prison, whiche were disobedient in the time of Noah. If he had gone downe into hell, to what purpose should those few of the damned be mentioned, which did live in the dayes of Noah, and not rather all the whole multitude, and especially the godly? It is manifest therefore that Christ in his eternall Godhead, did preach in Noah, vnto spirites that are nowe in prison, which were men living vpon the earth, when they were preached vnto.

Q. How proue yee that the Apostle doth cal them spirits, because they were so then, when hee wrote, and not when they

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they were preached vnto?

A. It is plaine ly prooued by the like speech of the same Apostle, whin he saith, the Gospel was preached unto the dead c. It is c. i. Pet. 4. 6. most manifest that he calleth them the dead, not because they were dead when they were preached vnto, but when hee wrote. For can this bee fulfilled in dead men, when he saith, it was, that they might be condemned according to men in the fleshe, but might liue according to God in the sprite, are the dead called to repentance?

Q. Is satisfaction of Christe, a full & perfect discharge for all sin, and is it the only way to discharge vs from it?

A. It is þ full and perfect discharge of all the sinnes which God will pardon, and ther is no other thing which is able to make satisfaction and to discharge sinne: and therfore the Papists deface the glory of Christes death, when they set vp any thing with it, to be of that strength to take away, or to haue any part of this glory, whē he is called the lambe of God, which taketh away the sinnes of the worlde d. They haue so many things to take away sinne, that by suche time as all are serued, there remaineth little vnto Christe.

d. John, 1. 29

Q. Doe

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Q. Doe ye then account the pa-
pistes heretikes in this part of the arti-
cles of our beliefe?

A. They are in this matter most dete-
stable heretikes.

Q. Shall all haue pardon and remis-
sion of sinnes, which doe acknowledge
Christe crucified?

A. All those shall haue pardon and re-
mission of sinnes whiche beleue a right in
Christe crucified.

Q. What meane yee by beleueing
aright in Christe crucified?

Q. It is not enough to beleue that
by the offering of himselfe vpon the crosse,
hee hath satisfied the justice of God, and ap-
peased his anger: vntesse a man doe so be-
lieue, that hee bee also crucified with him:
for to beleue in Christe crucified, is to bee
crucified with him.

Q. Declare your meaning in this
point?

A. Saint Paul saith, that our old man is
crucified with him, that hys body of sin might
be destroyed: that hence forth wee shoulde
not serue sinne; for hee that is dead is freed
from sinne. Also Saint Peter doth inferre
upon this, that Christe hath suffered for vs
all.

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the flesh : wee should arm our selues with
the same minde, that he which hath suffered
in the flesh, hath ceased from sinnes f : The f. i. Pet. 4. 1.
thing is this, Christe vpon the crosse dyd slay z,
sinne and abolishe it : not his owne, for hee
had none, but the sinne of those whiche are
coupled vnto him by faith.

Q. What reason is there to bee
shewed, that the power of the death of
Christe, which was long sithence, should
bee in vs?

A. The power of his death in slaying
sinne doth continue : and all those whiche are
in him, must needes seele the same spred vp
on them. There is nothing in the woorlde
besides this, which is able to slay sinne, or to
rid vs of it.

Q. What followeth next?

A. The third day he rose againe from
the dead.

Q. What doe yee gather of
this?

A. This is so principall an article of
our faith, that the Apostle saith ,the pres-
ting of the Gospell were in vaine , and g. i. Cor. 15.
sue faith were in vaine, without it g. 14.

Q. Shew the cause of this?

C

A. If

A short Catechisme conteining

A. If hee had not risen againe, it must needes haue followed that he had been ouercome. But in that hee rose, hee declared himselfe to be a most mightie conquerour, & to haue spoyled and led captiue all the migh-
tie enemies. And this victorie is most glori-
ous, beeing accomplished by a man in our
fleshe. For as the Diuell did bring vs all
into chaldome and captiuicte by ouercom-
myng a man: so also a man entred euен in-
to the very castle and priuie chambers of
death, that by death hee might destroy him
whiche had the power of death, that is,
the Diuell h, and set vs at libertie a-
gaine.

h Heb.2.14.

Q. Howe doth this appeare, that such a conquest is made for vs, seeing wee bee styll subiect vnto death?

A. That is no hidrance at all, be-
cause the dominion of death and the Diuell
are abolished: the bitterness and terror of
it are taken away, in as much as our death
is but a passage vnts life: and wee bee assu-
i. 1.Cor.15.
36. red by the resurreccio of Christ, that we shall
rise againe i.

Q. Is there any further thing to be
considered in this article?

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Q. **A.** Yea this there is, for as the Scripture doeth teach that we are crucified with Christ, so also wee must while wee liue here bee rayzed uppe with him. And for this cause it is saide that they bee blessed which haue their part in the first resurrection; for the seconde death shall not hurt them k. k. Reue, 20, 6.

Q. Express your minde more fully and plainly.

Q. As the death of Christ doth mortifie and kill sinne in vs, so also wee are quickened by the power of his resurrection unto holinesse and newnesse of life. Therefore the Apostle saith, If yee be rySEN with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hand of God. Set your affections vpon things which are aboue, and not vpon things which are vpon earth. 1. Col, 3, 1, 2,

Q. What is then the true faithe in the resurrection of Christ?

Q. To bee partaker of the power of his resurrection, and to bee rayzed with him. Therefore the blessed Apostle did still conter to knowe him, and the power of his resurrection m. m. Phil, 3, 10

A short Catechisme containing

Q. Doe ye conclude vpon this, that
suche doe not beleue the resurrection
of Christe, as are not indued with true
holinesse?

A. It is without all controuersie, that
those bee flat infidels, which feele not the
power of the resurrection of Christe. All
is in vaine which they holde of Christe: for
if they were partakers of his death, to bee
grafted with him in the similitude of his
death, they shoulde also be grafted to the si-
militude of his resurrection.

1, Rom. 6. 5.

Q. What saye yee to that which
followeth?

A. I do beleue that this Christ, in his
body is ascended into heauen.

Q. What benefite and comforte is
there in this article?

A. Very great, if wee consider it well.
For bee being our great high Priest, is en-
tered into the most holy place, even unto the
throne of glory, there to present vs, and to
deale for vs: for so long as hee is there, and
doth make intercessio for vs, it cannot but go
well with vs: Because we may nowe come
boldly thither, and present our selues & our
prayers: and wee are accepted, because god
o. Heb. 4. 16. is well pleased with him o.

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Q. Is

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Q. Is there no more but this, in his ascencion into heaven?

A. Yes, hee is there exalted, and set at the right hande of God. For as hee is there our Priest, so also hee is our Lord and king, having the highest rule and power commited into his handes.

Q. How doe you gather that?

A. Because it is saide, that he sitteth at the right hand of God p, which is as much in effect as to say, as that God doth by him gouerne and administer all thinges both in heaven and earth. P.Ephe. I. 20.

Q. Is this thing set foorth plainly in the worde?

A. It is expressed most plainly. For hee saide, all power is giuen unto me in heauen and earth q. The Apostle saith, that hee is exalted farre aboue principalities and powers, and aboue every name that is named, not only in this world, but also in the world to come r: Also hee saith, that God exalted him, and gave him a name which is aboue al names, that in the name of Jesus euery knee shoulde bowe, of thinges in heauen, thinges in earth, and thinges under the earth s. q.Mat. 28, 18 r.Ephe. I. 21. s.Phi. 2, 10,

Q. What say yee further as concer-

A short Catechisme containing
ning his glory? from p. 1.

A. His authoritie and gloriy is sucher
that hee shall come at the last day to iudge
the whole world, both the quicke and the
dead.

Q. What is the sense of the words?

A. He shall come downe from heauen,
where hee sitteth at the right hande of God,
with so great power and gloriy, that at his
comandement, the dead shall be raised vp.
The vniuersall and all the rebels shalbe forced
by his might to come before him, and to re-
ceiue their doome: hee shall haue power in
his hand to cast them into hel, and to execute
iudgement: and on the other side, to bift
those which obey him vna eternall gloriy.

e. Mat. 25.
34.41.
Heb.5.9.

Q. Proceede vnto the third part of
our beliefe.

Q. I beleue in the holy ghooste.

Q. It hath bin proued that the ho-
ly ghooste is the same God with the fa-
ther and the sonne, so that hee can, if we
respect the Godhead bee no more a spi-
rit, nor no more holy, then the father
and the sonne. Tel me therefore in what
respoche is thus called, & distinguished
from them?

Q. He is distinguished from the father
and

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And the sonne by these names not in respect,
of that which he is in himselfe: but in respect
of his operation & worke, which he worketh
in men, whom he doth enspire & sanctifie.

Q. This must bee opened more
fully, beeing so great an article of our
faith.

A. The father hath giuen his sonne for
redemption of the world: the sonne hath
humbled himselfe in obedience unto death, &
so hath perfourmed the same: but the holy
ghost doth make vs partakers of it, or els we
are never the neare.

Q. What is then the worke of the
holy ghost?

A. Hee openeth the heart, and giveth
faith in the gospel. He doth couple vs unto
Christ, and make vs members of his bo-
dy: he doth wash vs with the blood of Christ,
he doth regenerate vs, by mortifying in vs,
all carnall affections, by making vs feele
the power of the death of Christ: he doth give
vs all heauenly vertues and good desires, by
the power of the resurrection of Christ: hee
doth seale vs by the faith of the promises in our
hearts, and testis vnto our spirits y we are
the childe of god: he doth teach vs all truth.

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Finally, it is he which doth teach vs to pray

v.Rom. 8.16. and to call vpon God v.

26.

Q. Doe none beleue in the holy Ghost but those that haue this?

A. The truth is, that none beleue in the holy Ghoste, neither are they partakers of Christe, unlesse they bee indued with the holy Ghoste. For whosoever hath not the spirite of Christe is none of his. w.

w.Rom. 8.9.

Q. Doe those then which are abominable sinners, declare them selues to bee infidels?

A. What can bee more manifest? For howe can that man commit sinne, and haue it raigne in him, which is ledde by the holly Ghoste.

Q. Are yee then of their minde, which affirme, that after they haue once receiuued the spirite, they sinne no more? For as they say, hee is a perfect spirite, and because hee is most holly hee cannot dwell in sinfull fleshe?

A. I am farre from the minde of suche abominable heretikes, although I confesse, that the power of the holy ghoste is such in all those whom her doth sanctifie, that hee doth moxie and kill sinnes in them.

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So farre that albeit it trouble and vex them, yet it doeth not raigne ouer them, neyther doe they willingly obeye it. They fall into this deuillish errour, becausse they doe not put difference beetweene the essence of the spirite, and his giftes and graces. For it is most true, that if the essence and substance of the holy Ghost shoulde be in men, they must needes be perfect, for euerye such man shoulde be a God: but wee receiuie the working, and graces of the spirite, not in full perfection, but in such measure, as that wee may still increase.

c. 2. m. 1. 3
Q. Can yee shewe by the scriptures that those which were indued with the spirite, were also burthened with infirmities and sinnes?

A. I coulde shewe that at large, by many examples, but one testimonie of the Apostle is sufficient, where he saith to the godlye, that the fleshe lusteth against the spirite, and the spirite against the fleshe, so that yee cannot doe the thinges whiche yee would x.

x. Gal. 5. 17.

Q. What followeth next?

Q. The fourth parte of the Articles of our faith, yet remaineth: the holy Catholike Church, the Communion of Saints, &c.

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Q. What is it, which yee call the Church?

A. The whole company of those, whō God hath chosen unto life everlasting.

Q. Wherfore doe yee call it the holy Church?

A. Because every member of it is holy, being sanctified by the holy Ghost: for whosoeuer hath not the spirite of Christe, is none of Christis y.

y.Rom.8.9.

Q. Doe yee affirme, that such men, as be vngodly and wicked be not of the Church?

A. Whosoeuer they be whiche holde, that although men liue an unholye and an uncleane life, yet they be Christians, and of the Church, they denye this article in this poynt, that wee beleue the Church is holye. For if a covetous man, a drunckard, and an adulterer, or one that liueth in any such vice, shal affirme, that he is of the church, then he must say, he beleueth y unholye church.

Q. In what respect do yee call the Church Catholike?

A. In that it is uniuersall, for Catholike is that whiche gaeth through out the hole.

Q. Hath it respect vnto time or place?

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place? (on whose iudgemente it is a

A. It respecteth both, for the Churche hath beeene alwaye in the world from the beginning, and shalbe to end: and in all places of the world, while it pleaseith God, to call any.

Q. Then that is not the Catholike Church, which is but in some countreys, and at some time?

A. It is but a company of Heretikes and Schismatikes, how many soever they be, or how long soever they continue. For those whiche bee of the Catholike Church, are suche as are coupled unto that Mother Church, which hath beeene from the beginning.

Q. What say yee to the Church of Rome, which doth chalenge this title, to bee called the Catholike Church?

A. They doe fally usurpe the name: both because they sayth is newe, and such as Moses, and the Prophetes never did knowe: For they cannot shewe, that the holye Patriarches; Abraham and the rest did beleue as they doe. They reache doctrine quite contrary to Christ and his Apostles; and also, because many nations of the world, where the Whospell hath bin caught, haue ne-

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neuer acknowledged their Pope, nor obeyed
their doctrine. Therfore it doth follow, that
seeing they be thus departed from the true
Church, they be but a swarm of waspes, and
a rout of Heretiques.

Q. By what reasons can ye shewe
that wee bee of the true Catholyque
Church? For they call vs Heretiques?

A. Wee hold that doctrine and faith,
which is mosse auncient and olde, taught by
Moses and the Prophetes, and also by the
Apostles: we beleue it in every pouyt, and
none other: and therfore being typoned with
them in the unitie of fayth, we be also of the
same body that they be: and therefore of the
Catholike Church.

To Q. Yee saye that the Church is Ca-
tholike; beecause it hath beene at all
tymes in the woорlde, although at some
time in small number, as in the dayes of
Noah: then it followeth, that those bee
not of the Catholike Churche, of whom
it may be sayde, that there was a tyme,
when theyr Churche was not in the
world.

A. That is out of controuersie, that
there hath neuer beene so much as one day,
in the which the true Church hath not beeene

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in the world, althought at many times, in bes-
ty small number. Q. The Papistes doe demaunde,
where our Churche was an hundred
yeeres a-gone, and so for the space of
fiue or sixe hundred yeeres before.

A. At suche time as the Man of sinne
was exalted, and did sitt in the Temple of
God z, and all kinredes, and people , and ^{z 1. The. 2. 3.}
tongues did wonder and worship the beast a,
then the woman persecuted by the Dragon, ^{a. Reue. 13. 8}
which is the Church , was driven into the
wildernesse, and was secrete, but yet not al-
together destroyed: For the remaunt of her
seede , which had the testimonie of Jesus,
were persecuted b. This therefore I an, ^{b. Revel. 12.}
swere, that our Church , which is the true
Catholike Church, did lye, as it were bury-
ed and hidde in the Papacy, euen as a fewe
wheate Corns in a great heape of Chaffe:
Yet some of them did euer appeare , and
were persecuted by the Beast, and the Dra-
gon.

Q. What prooфе haue ye of the word
to confirme al this?

A. Euen those places which I haue
already recited Antichriste should sit in the
Temple of O D , and there beare suchē
rule

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rule, that he shold boall himselfe to be God, by taking that power and authoritie, which doth belong onely to God: yet it remaineth still the temple of God, which could not bee, vnlesse the Church were there still.

Q. Yea, but you must shew that the Catholike Church shoulde at anye tyme be without a visible gouernment.

A. The place cited doth most playne, Iye prooue it: for the woman druen into the desarte, and yet her seede remaininge, doeth shewe that the outward face of the Churche was gone, while the glorious trimme whiche was gotte into her place. And yet shee coulde not bee destroyed: for the remaunt of her seede coulde never bee rootid out.

Q. Howe doe yee vnderstande the next woordes? the Communion of Saintes?

A. This clause is added as a declaratiō of the other: in this wise: I believe there is an holy Catholike Church, which is the Communion of Saints.

Q. In what sense is the Church calld a Communion?

A. As there is one head Jesus Christ, so are al the faithful knic together by ones p̄e, rite,

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rite, and made one body in him. This is the cause, that there is such a Communion and fellowshipp amonge them, one with another, as there is betweene the members of the natural body.

Q. What is the effecte of this Communion or fellowship?

A. The entir loue and sincere affection whiche they beare one towardes an other, euen as the members of the same body. And out of this also doth spring the making common of all good thinges, whiche they haue, and the care to defend each other. For looke what good thing any member of the bodye hath, it doth willingly employ it to the benefit of all the rest; and the loue is suche, that every member doth cheerfully apply it selfe to relieue the rest, and no one of them doth hurt or seeke to destroy an other. Euen so is it in this Communion of Sainctes, which are al the members of one body a.

c. Cor. 12.13

14.

Q. Do ye meane, that no one doth possesse any thing by himselfe, but the possession in commune, when yee saye they make all good thinges common among them?

A. That were absurde, the possession
is priuate, the use of the good thinges, which they

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they inioye, is made commone, while everye
one doeth know he possesseth them not for
his owne private commodite alone , but
for the benefit of all other . This thinge
is cleerelye to bee discerned in the mem-
bers of the bodye : For the eye alone doth
possesse the sight, and yet it dooth see for the
whole body.

Q. Doe yee take it to bee an infal-
lible prooef, that a man is indued with
the spirite of God, and is a true member
of the Church, when he dooth loue the
godly?

A. It is a perfect prooef. Hereby wee
knowe that wee be translated out of darke-
nesse into light , if wee loue the brethren d.
d. 1, Ioh. 3.14 It is also a perfect argument, that a man is
not of that fellowshipp and bodye, when he
doth hate and stomacke them so,that he can-
not brooke them. For if he were of them,
hee shoulde loue them, although he but heare
of them.

Q. Are all the true Children of
the Church Saintes, while they be in this
life: or is the Church called the Commu-
nion of saints, because they shalbe Saints
in the life to come?

A. All that shalbe saued, are sanctified
in

the summe of religiōt.

In this life. For except a man be regenerate,
or borne againe, hee shall not enter into the
kingdom of heauen c. For this cause þ scrip- c.Iohn.3,3+
tures both in the old and new Testament do
call the children of God Sainces, even while
they be here in earth f. And every one which f.Pgl.16,3
maketh account to be of that number , must Pilip.1,1.
behaue himselfe as a Sainte : and doe the
chinges which become Sainces g.

Q. What sayee then vnto those, g.Ephe.5,3.
which hold stify, that none are Sainces,
while they liue?

A. They doe deny an article of our faith,
and that very grossly.

Q. But they doe it of humilitie, be-
cause they dare not presume to take the
selues to be Sainces.

A. If it be humilitie to denye the sayth,
they may then be commended. But let them
not, because themselves be vnholie, denye the
graces of God in others. This is no humil-
tie, when they mock at the faith: and when in
disdaine they reproch men on this wise : you
be holy men, you be Saints. They say they
be christians: why: because they can say their
Creedz: and yet they flatly deny that, which
they professse.

Q. While men liue here amonge
D men,

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men, must they not fashion them selues
like vnto other men?

A. Wee must consider our highe cal-
ling, and walke worthy of it h. Wee must
haue no felloweshippe with the vnfruite-
full woorkes of dartenelle i, hauing fellow-
shippe with GOD, and with his Sonne
ii. Ioh.1.3. Jesus Christ k, and being called to be saints
.Rom.1.7. l, we must keepe our selues vnspoted of the
n. Iam.1.17. world m. We are commaunded to seperate
a.2. Co.6.17 our selues, and to come ouer from among the
b. betweene light and darknes.

Q. Wherfore is there ioyned vnto
this article, the forgiuenesse of sinnes?

A. Because there is no pardon, but vnto
those which bee of the Church. For as
there is no condemnation to those, whiche
are in Christ o: becausethay be so in him,
that they be members of his body, and called
p.1. Cor. 12. Christ p. God cannot be angry with Christ,
nor condemne him, and therefore he cannot
condemne them. So contraritwise there is
nothing but condemnation to all that be not
in him, because there is no pardon or forgiue-
nes of sinnes but in him.

Q. Can there bee no saluation, but
in the forgiuenes of sinnes?

A. Our

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A. Our blessednesse is onely in the consideringe of our sinnes, and pardon of our ini-
quities q. Without this there is nothing q.Psal.32.1.
but miserie: beecause God dooth so abhoye
sinne.

For there is no fowle Toad so loathsome
vnto vs: nor the most stinking caryon is noe
so abhoyred of vs, as the sinner is loathsome
and abominable vnto God: there can no vnc-
leane thing stande before him , but hee
must needes remoue it away with detestacion
and curse.

Q. Doe yee deny the satisfaction for
sinnes?

Q. Those which holde, that men must
make satisfaction for their sinnes, doe denye
this Article of our fayth : For these two
things be quite contrary, to make satisfac-
tion, and to haue pardon. If a man shoulde
say vnto his debtor, yee owe me such a sum
of money, I will forgiue it, but ye shal work
so many dayes, and earne it out , this were
ridiculous. The Papists therfore, which af-
firme that they beeleeue the forgiuenes of
sinnes: and yet teach that Christe hath ta-
ken awaye Originall sinne , and for ac-
tuall sinne , menne muste make satisfacci-
on: are not onely ridiculous , but also

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rankie Heretikes because they deny so great
an article of the fayth , concerning whiche
the Scripture saith , the bloud of Iesus
Christe his Sonne cleanseth vs from all
sinne r.

1.1. John, I.7

Q. What is required in vs to obtaine pardon?

A. True repentaunce, which consisteth
in the mortification of sinne , and puttinge
on true holiness . For the penitent sinner,
who onely shall be saued , hath a wounded
and bleeding heart for his sinnes , and doth
hate the filchiness of them : and the graces
of the spirite, to replenish him with vertues,
are as a most precious oyle , to refreshe his
wearie soule.

Q. Dooth not a man beleue the
forgiuenesse of sinnes aright, vnlesse hee
knowe his sinnes be forgiuen?

A. To beleue that there is pardon
for sinne, is little : but for a man to haue as-
surance that his sinnes are forgiuen, that is
the thing.

Q. Yee speake of a matter which
seemeth to bee farre beyonde a mannes
reache , for to hope that his sinnes are
forgiuen hee maye : but to knowe it
for

the summe of religion.

for certainetie , that seemeth vnpossible.

Q. A man which hath true and vnsaig-
ned repentaunce ; dooth know for certeintie
þ he hath it, and then he must needes knowe
also for certeintie that hee is forgiuen , vn-
lesse hee will doubt of the trueth of God.
A manne whiche hath not repentaunce , or
but an haulting repentaunce , hath but a
doubting opinion that hee is forgiuen, which
is not agreeinge to the nature of sayth. It
is no meruaile though they wauer , and bee
vncertain, whether sinnes be forgiuen them,
which haue no repentaunce : For they may
be sure they are not. He therfore which wolde
be glad to be pardoned , let him beleue the
forgiuenes of sinnes.

Q. Howe shal a man knowe, when
he hath true repentaunce?

A. Hee cannot but knowe when hee
hath it, by the woorking of Gods spirite in
renewing his heare . For if he feele his
heare chaunged , and the lusts of sinne kil-
led in him , so that hee dooth hate euill ,
and shunne it: and loue and delyght in that
whiche is good , then hee hath repentaunce .

Q. There is no man so renwed ,
D3 but

A Catechisme containing

but that hee doth abide in some sinnes
and therfore may seeme not to haue re-
pentid.

A. I confesse repentaunce is not in
full perfection in anye, nor yet so great,
but that they may goe a great way further:
Neuerthelesse it is vnseignyd repentaunce,
when a manne hath a full and seuled pur-
pose of hearte, to striue and labour, to come
out of his sinnes, and when the remnances
of sinnes, which in tyme past hee thought
merueylos sweete, doe nowe stinke as a
dead caryon, that shoulde lye and rotte in
him.

For the godlye minde is as much annoy-
ed with the stinke of the deade carcasse of
sinne, which is slaine in a man: as the body
is with the stinke of deade caryon, when it
cometh where it is, and for this cause it doth
bey him, when he seeth it in other.

Q. What followeth?

A. The resurrection of the body: and
life everlasting.

Q. Do ye beleue that al men shal
rise againe at the last day?

A. I doe beleue that al, both small and
great, good and bad, shal rise againe, & come

the summe of religion.

before the Judge s.

s. Reue. 20, 13

Q. The bodyes of such as dyed
many hundred yeeres agone are con-
sumed to nothing, that we can see. Some
haue ben eaten and deuoured by foules,
and some by fishes, and their fleshe car-
ed, who can tell whether : is it possible
that these shoulde rise againe?

A. There is nothinge vnpossible with
GOD: It is as easie for him to rayse
the dead bodyes out of the duste ; as it was
to create all of nothinge . And howsoe-
uer the substance of mennes bodyes bee
dispersed, and mingled together we knowe
not where, yet they remain in his knowledg,
and in his hand, to discouer them, and to gine
every one his owne's

Q. Do ye then beleue that every one
shall stande vp with the same bones and
fleshe , which hee liued in here , or shall
God give new bodyes?

A. It shall bee the verye same fleshe
and the same boanes : otherwise howe
shoulde wee bee sayde to rysse againe : Pea-
what wonder shoulde the Resurrection
bee ? With what iustice shoulde GOD
make newe bodyes , whiche hadde never

Dy sinned

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sinned, and caste them into hell ? It is the
very same flesh which hath sinned here, that
shall be cast into hell. And the same fleshe
which hath in this life glorified God, and sus-
tained for the Gospel, shalbe raised vp, and be
glorified for euer.

Q. Saint Paule writing of the re-
surrection, doth make great difference
beetweene the bodies of men here, and
those which shal ryse agayne . But
especiallye in this, that hec saith, it is
sowen a naturall bodye, but it shall rise a
spirituall bodyt.

1 Cor. 15,

4.

A. The difference whiche Saint
Paule maketh is in the qualities , and not
in the substaunce. And when hec sayeth,
it shall ryse a spirituall bodye , hee dooth
not meane but that it shall bee fleshe and
bones : For else how shoulde bee call it a
bodye ? But it shall lyue not by the power
of the soule,with outward helpes:as meat,
sleepe, and such like : but by the spirite, as it
were a spiritual life.

Q. Then the resurrection of the bo-
die vnto life eternall, is the ende of our
sayth?

A. It is cuen the dixit and ende of all

out

the summe of religion.

our faith, and the eyes of the faithfull mind
are fixed vpon this , even as vpon the finis-
hing and shutting vp of all.

Q. What is the meaning of the scripture, where it saith, wee be iustified by faith, and not by the workes of the lawe? Is it not contrary vnto this, when we say that wee are iustified by Christ? And doeth it not ouerthrowe good workes?

A. The Scripture saith, wee bee ius-
tified by Christ v. and it saith, we be iusti-
fied only by faith w, and no contrarie tie at
al. v. Act. 13.23 For our sinnes being reckoned to Christ, 39.
w. Rom. 3. and laide vpon him, hee only was able to
beare them, in him wee haue our discharge: 28.
also his innocencie and holinesse, or perfect
obedience, beeing giuen vnto vs, wee are
founde righteous in full perfection. So the
matter is only in Christ. Nowe because
wee bee coupled vnto Christ by faith, it is
sayde, that faith doth iustifie, not as the mat-
ter, but as the instrument, and hande whiche
layeth holde of Christ. —

Q. Yee haue not yet answered vnto every part of the question. What say yee further?

D s

A. I say

A short Catechisme containing
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very same flesh which hath sinned here, that
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ter, but as the instrument, and hande whiche
layeth holde of Christ.

Q. Yee haue not yet answered vnto every part of the question. What say yee further?

D s

A. I say

A Catechisme containing

A. I say that to bee iustified by faith, & to be iustified by workes are so flat contrary, that the one doth ouerturne the other. For the one doth fire righteousnes in our selues, and the other goeth out of our selues, and doth fetch it from Christe x: but yet this doth not ouerthrow good workes: for those which are in Christe bee newe creatures yt created vnto good workes z. They bee regenerate by the holy Ghoste a: and led by him b. And therfore he bringing so holy, they cannot but bee holy, in hating sinne and louing goodness.

x. 1. Cor. 1.30
y. 2. Cor. 5
17.
z. Ephe. 2.10
a. John. 3
b. Rom. 8.14

Q. Are all good works then excluded fro iustifying : both those whiche goe before faith, and those whiche folloe?

A. All are excluded. For before a man bee in Christe, and made aliuie by his spirit, although hee seeme to haue good thinges in him: yet God which hath the iust waigthes, doeth not afoorde him so muche as a good thought c. After hee is in Christ, regenerate in the highest degree that any come vnto in this life, because the remanentes of sinne abide in hym d: And all his best workes bee mingled and spotted with some sinne e: he can not be iustified by them; But must needes confesse

: Gen. 6.5

: Rom. 7

: Elay. 64.6

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confesse that none which liueth, can be iustified in his sight f.

Rom.3.20

Q. How can the good graces of the holy Ghost bee mingled with any sinne or bee vnperfect? Seeing he is most perfect.

A. In themselves they bee not, but wee doe mingle them. For looke howe sweete wine put into a fustie barrell, doeth tast of the vessell, when it is drawen forth: euen so fareth it with vs, for þ graces which are put into vs: we cause them to sauour of the fleshe.

Q. Doe yee holde then that a man cannot be sauued without good workes? and yet, they doe not iustifie and sauue him?

A. I doe holde that most constantly: For a man cannot bee sauued, vntille hee be in Christe; and it is vnpossible for that man whiche is in Christe to bee vnfruitefull in good workes. The Spirite of Christ doth mortifie and kyll his carnall lustes. So that hee doeth not walke in the flesh, to fulfill the lustes, & to commit the deedes of þ flesh g. Also the same spirite doth quickeen him, and fill him with heauenly vertues:

g. Rom.8.1

and

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and so leade hym vnto all good workes. If
a man therefore bee vnde of the fruites of
the spirite, and committeth the deedes of the
fleshe, it is certaine, that man is the childe of
death, and hath no part in Christ, because he
is not led by the spirite of Christe h.

1.Rom.8.13.

Q. Yee affirme a necessitie of good
works, although they doe not nor can-
not saue vs, beeing spotted: for if a man
will stande to claime life at Gods hande
for his owne desartes: the Lord needeth
not to lay to his charge, his adulteries,
theftes, murders and suche like: but he
may finde sinne enough in his prayers
and almes deedes, and other his best
workes, to cast him into hell. Doth not
this imperfection, as it ouerthroweth
all merite, so also ouerthrowe all re-
warde?

Heb. 6. 10.

Q. It doth not ouerthrowe reward, for
God hath promised and bounde himselfe, of
his free grace, to couer the imperfection of
the good workes of his seruautes, and to
rewarde with eternall glory that whiche is
good in them i.

Q. Let vs seethen to what vse good
workes are?

A. God is glorified by the good works
of

the summe of religion.

of his seruants k : The Gospel is adornd k. Phil. I. 9. 10
by them l. They bee profitable vnto men II .
m : Men receive commoditie by good l. Titus. 2. 10.
deedes done vnto them, both for this bodily m. Tit. 3. 8.
life : and also they which are ignozant of the
truth, are drawen to loue the gospell, when
they see the pure and holy conuersation of
those which professe it n. By the fruities of n. i. Pe. 3. 1. :
the spirite man doth also knowe that hee is
called and chosen of God o. Finally, there o. i. Ioh. 4. 1.
is no good worke which a man doth, but it Gal. 5. 21. 23
shalbe crowned with eternall glory.

Q. Which is the rule of good works,
whiche wee are to walke after, to shewe
our repentance, and fruities of faith, in
true obedience ?

A. The ten preceptes of the lawe are a
ful and perfect rule : for in them is comman-
ded every good worke, which God doth re-
quire of man to be performed, either towards
his maiestie, or towardes men : and there is
no euill but it is by the same condemned.

Q. How doe yee proue that there
is such full perfection in the lawe, when
as it is expressed in so fewe wordes?

A. Although the Lord hath compact it
of fewe wordes, yet the same doe containe
all righteousnesse, Which is manifest both
by

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by the summe of the lawe, whiche is, thou
shalt loue the Lorde thy God with all thy
hearte , with all thy minde, with all thy
Mat.22.37. strength, and thy neighbour as thy selfe p,

For there can bee no sinne where this is:
And also because the lawe doth promise life
vnto those which performe it, which cannot
bee without perfection : for no vnperfect
thing, or that hath sinne in it, can enter into
life.

Q. Doth the law conteine in it suche
perfection of righteousnes, that if a man
could fulfill it, he should be as righteous
as God?

A. It is an abominable heresie to think
so: for the holinesse of God is infinite: which
cannot be in any creature. The righteousness
of the lawe whiche is the full perfection of
that which God requireth of man, is but a
little streame derived from the maine foun-
taine. the blessed Angels in heauen are per-
fect in that holiness, which is required of them:
but if they be compared with God, it shalbe
found whiche the scripture saith, hee hath put
folly in his angels q. The angels are not
able to comprehend nor behold the unsearch-
able holiness & maiestie of our great God: &
therefore they be brought in of the prophecie
concerning

the summe of religion.

couering their faces r.

r. Egy. 6.2

Q. Haue we any thing to doe with
the law, being vnder the Gospel?

A. I hold him accursed which doth se-
parate the lawe and the Gospel, or that sayth
we haue nothing to doe with the lawe : or
that the lawe is not to bee opened and pre-
ached.

Q. S. Paul seemeth not only to sepa-
rate them, but also to make them quite
contrary the one to the other, & wholly
to set vs free from the law.

A. Whatsoever Saint Paul seemeth
to do, this is most certain, that if he be right-
ly understood, it doth agree with this that
hee saith, Doe we make the lawe of none ef-
fect, therefore through faith God so bid, nay s. Rom. 3.3 D.
we establish the lawe s.

Q. Wherein is that contrarietie the
betweene the law, and the Gospell, that
they cannot stand together?

A. There is no contrarietie at all in
themselues, for they come both from þ selfe
same God which is unchangeable. The
righteousnesse whiche they offer, if wee
consider it in it selfe is the same. For the
righteousnes of our Lord Jesus Christ, is
the perfect obedience unto the lawe whiche
was

r. Mal. 3.6
Iam. 1.17

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was in him. But nowe the contrarietie is
when it commeth vnto vs, in this wise : to
sise righteousnesse in our selues, by our own
deedes in the lawe, (for the righteousness
of the lawe saith, do this, and thou shalt live)
and to fetche righteousness out of an other
by faith, being destitute of it in our selues,
v. Rom. 10. 9. for the Gospell saith, Believe and thou shalt
Ioh. 3. 15. 16. be saved v . These then be the contraries, to
bee righteous and iust in our selues, by our
owne deedes : and to bee made righteous by
the merites of Christe, which wee obteine by
faith, yee see these are so contrary, they can-
not staude together.

Q. If there bee no contrarietie at all
betweene the law and the Gospell, how
doeth the Scripture teache that the
olde Testamente is abolished, of which
the lawe of the commaundements, is a
part?

A. Wee must wisely vnderstande the
minde of the holy ghoste, when he doth teach
that the olde Testament ceaseth. For many
by mistaking it doe fall into very wicked
errours. The olde Testament in substance
of matter is all one with the newe : for the
w. I. Cor. Lo. fathers in the time of the lawe had Christe, &
I. the sacramentes of Christe w. And wee

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see that the doctrine of the olde Testament
is alleadged for to confirme the new. Those
therefore are foolishe which say, that is in
the olde Testament, but shew it in the new:
for if they will ouerthrow the one, they ouer-
thowe the other. But herein is the mat-
ter wherein the olde testament is abolished,
for the forme & maner of dispensation, they
had the promises of the Gosspell x: We haue ^{x. Heb. 11.}
them perfourmed: they had figures and ce. ^{y. Col. 2. 16,}
remonies which did shadow out Christ, we ^{z. 17.}
haue him manifested in the fleshe, and those ^{Heb. 10. 1,}
shadowes cease y.

Q. But the Apostle speaketh not of
ceremonies when he saith, Wee are not
vnder þ law, but vnder grace z: And that ^{z. Rom. 6. 14.}
the law is not giuen to a righteous man.
For he speaketh of the ten command-
ments, which are the morall law a.

A. It is very true that the Apostle
speakeþ of the morall lawe, when hee saith,
Wee are not vnder the lawe. And that the
lawe is not giuen to a righteous man. But
this is not to be taken simple, but for some
respectives. For wee are bounde still to this
which the lawe requireþ, that we loue the
Lord our God, with all our heart: and our
neighbour as our selfe: and therfore we may

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not commit idolatrie, abuse Gods name, nor
murther, or such like.

Q. Which then are those respects
which are to bee had?

b. i. Cor. 15,
56.

A. In the one place where he saith, The
lawe is not giuen for a iust man, the sense is
this: that it is not giuen against him which
consenteth with it. In the other place, wee
are not vnder the lawe, but vnder grace: is
to be restrayned vnto this, that we are not vnder
the law as it is the strength of sin b. And so
the Apostle coupleth them together: sin shal
not haue dominion ouer yee, for yee are not
vnder the lawe but vnder grace.

c. Rom. 7.

Q. How is that to bee vnderstood?
A. Saint Paul compareth the law to
the husband, our corrupt nature to the wife,
the affections of sinnes which are brought
foorth betweene them vnto the children c.

d. Rom. 7. 8

Q. Doe yee not charge and accuse
the law, and blame it, when ye make it to
be the strength of sinne, and to bring
foorth sinne.

A. The Apostle sheweth that there is
no blam at al to be laied vpon the law: for the
law (saith he) is holy, & the commandement
is good: but our corrupt nature taketh occa-
sion by the law to bring foorth euill d. for the
law

the summe of religion.

law shewing & manifesting sin, & giuing no power to rid vs from it, is called þ dead letter which killeth e: and the heat of sin being e, 2, Cor, 3, 6, kindled by it, to become moxe sinnesfull, it is called the strength of sinne. But when a man is vnder grace : that is to say, regenerate & led by the spirite, then doth he consent vnto the law, & his nature doth not take occasion any longer by the law to bring foorth sinne.

Q. If we be not freed from the law, but in such sort, then doe those wickedly whiche woulde not haue the law opened?

A. Doubtless they doe it of a very wicked mind: euuen because they loue to walk at libertie, & to ffull the lusts of the flesh, which the law sharply rebuketh. Their doctrine is libertie to the flesh, when as they onely speake of redemption in Christ : let sinne abound, so they holde that.

Q. Ye say we cannot be iustified by the law, because wee are of a corrupt nature, and cannot fulfill it : to what purpose then should it be preached, seeing it doth but curse and condemne vs?

A. There is great cause why the lawe should bee severely & sharply preached euuen to that ende, that men may see them selues

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to bee accursed and condemned in theselues
and so bee forced and driven to seeke helpe
els where : for looke howe a man careth not
for the Phisition so long as hee feareth no
daungerous disease : euен so no man feeleth
the sweetnesse of Christe and his Gospeyl,
vntill hee seele himselfe, by the knowledge
of the law to be vterly lost and condemned.
This is the cause why Christe saide, The
hole neede not the Phisition, but the sick:

f. Mat. 9. 13. I came not to call the righteous but sinners
14. to repente f. Likewise hee calleth none
Mark 2. 17. vnto hym, but such as trauell and be hearie
Luk. 5. 31. 32. laden g. Those which vnderstande not the
g. Mat. 11. 28. law, thinke themselues iolly fellowes and
in good health, and care little to knowe the
Gospel,

Q. This vse of the lawe is chieflye
before a man be in Christe, but to what
purpose is it when we know and beleue
the gospel?

A. When a man doth knowe and be-
leue the gospel, then is he called by repen-
tance vnto true holines, & godlinesse of life:
euен so farre that he ought to striue hard for
h. Phil. 3. 13. perfection, & to indeuour himself to come as
13. nigh it as he can h. And therfore now hee is
deepely to search into the law, which doth
conceine

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contine the perfect doctrine of obedience.

Q. Yee haue shewed the vse of the lawe vnto those whom God doth conuert, but is it for any purpose to the reprobate?

A. It is to this purpose in them, that it maketh them void of all excuse: for where as they cannot performe any part of it, they are hardened, and sinne doth moze abound in them i,

i.Rom.1.20.
& 5.20. & 7.

9.

Q. Yee confess that those whome God leaueth vnto themselues, haue no power at all, to performe any part of the law. The law being spirituall, & they carnall, altogether sold vnder sin k. How cā they thē be iustly condēned vnto eternal fier? Shal they be cast away for breaking those lawes, which they were not able to keepe? If the prince should commaund a subiect vnder paine of death to doe a thing vnpossible, as to remoue a mountaine : and then put him to execution for not doing the same : who would not say this were extreeme tyrannie? it is as possible for a man to remoue a mountaine, as to keepe the law. And yet God doth damne him both bodie and soule for breaking it.

k,Rom.7.14.

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A. The answere vnto this is easie, God both iustly require at mans hand, the perfect obedience vnto his law, because in his first creatiō, he made him perfect, & gaue hym power to fulfil it. We must not consider what we haue now, but what was gauen vs in our first parents.

Q. Our first parents in whō we were created, & with whose flesh we are cloathed: did loose all, we cannot doe with it. We be vnicleane before we are borne, & are cast into a necessitie of sinning: and so it may seeme still great rigour to condemne where there is a necessitie of trāsgression?

A. The necessitie doth not excuse, because man cast himself into the bands thereof. And because men do willingly & with a glad con-
sent comit sin, before they be regenerate: if
it did greeue him, if he did hate vncleanness,
& struggle against it, thcre were som pitiē to
be had. But whē he doth ioy & take delite in
it: & greedily swallow it vp, euē as a sweete
poysōn, what cōpassiō is to bee shewed:

Q. Let vs proceed vnto the words
of the law, how do ye deuide it?

A. The wholle law of h̄ten precept̄
was deliuered vnto Moses, written in two
tables

the summe of religion.

tables of stone I: the one table in 4. commandments containing al duties which are required towards god himselfe. And the other in 6.commandements, all things towards me. l.Exod.31.11

Q. Do yee affirme that God never required any duty of me saue that which he requireth in the ten commandements?

A. God hath never required more of any man, then to walke in those duties which are contained in these commandements.

Q. How say ye then vnto those precepts, which were giuen vnto certain persons, as to Abrahā to slay his son m : To the Israelites to rob the Agyptiās n: to the yoūg man which came vnto Christ to sell away al that he had, & to giue to the poore o. m.Gen.22.1 n. Exod.3.22 o.Mar.19.21

22,22

A. There was no more commanded but to anye of these, but that which the lawe binde them to shew their obediencie in.

Q. The lawe is giuen generallie vnto all men : and therefore, if the law did binde Abraham, it bindeth others: if the law did bind the young man to sell all, and to giue to the poore, it bindeth all others.

A. This is contained in the lawe, that a man shall loue the Lorde with all his hart,

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and all his strength, and therefore the lawe
doth binde him to doe whatsoever God doth
commaund him, whether it bee a generall
precept, or a particuler precept only to him,
as these former were. If God shoulde giue
the same commandement to any whiche hee
gaue to Abraham, to the Israelites, or that
Christ gaue to the rich man, he is bound by
the law to obey God therein. Because the
Lord is to lay what particular commande-
ment he will upon any man.

Q. Then the law may seeme to cōtein
things contrary in it: Because God doth
forbid to kill or to steale?

A. There is no shew of things contrary
in þ law, if we consider how generally we are
bound by þ same to obey God: & what soue-
raigne authoritie god hath to cēmaund. For
thereby we shall see, þ although the thinges
cōmanded be such as be not in the law: yet
our obedience unto god in þ law, bindeth vs
to performe þ same. God hath forbidden to
kil or to steale, & therfore when he cōmanded
Abrahā to kill his sonne, and þ Israelites to
rob þ Egypciās: these thinges were not in þ
law: but yet þ obedience unto them, was in
the lawe. A man is most straightly bounde
by the preceptes of the Lawe, to heare
the doctrine of the Wolspell preached, and

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to give credit vnto it : but yet it dooth not follow, that the Gospel and faith are therfore contained in the law.

Q. Proceede vnto the wordes of the lawe : which is the firste Commaun-dement.

A. I am the Lorde thy God , whiche brought thee out of the lande of Aegypt, out of the house of bondage . Thou shalt haue none other Gods before my face.

Q. Wherfore are these words put in, that he brought them out of the land of Aegypt?

A. In deliuering them out of Aegypt, with so mightie a hand, with signes & won-ders, and a stretched out arme, hee declared himselfe to be the only true God, in heauen and earth p, and also to be the God of Abra-ham, Isaake and Jacob . For this cause P.Deut. 4:39. they are forbydden , to haue anye other Gods.

Q. Doe those then performe al obedience required in this precept, which doe verelye thinke in their heart , that there is but one only God, which made all?

A. There is a farre deeper matter re-quired then so : for he doth not say, thou shalt

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thinke there is none other : but thou shal
have none other,

Q. Howe canne menne thinke
there is but one , and yet haue other?

A. When they giue awaie that to
other thinges, which dooth onely beelonge
vnto G O D. As namelye, when a man
giueth his heart to any thing , hee maketh
it his G O D. The heart is to be giuen vnto
God, and therefore he complaineth: that
the people did draw neere him with their
mouch, and honour him with their lyppes,
but their heart was farre from him q, & that
he was neere in their mouch, but farre from
their raines r.

q.Esai.29.13.
r.Jere.13.2.

Q. Declare then by particulars,
howe men breake this Commaundemente , and departe from the true
God.

A. When they giue away the inward
affections of the minde . As for example,
the man which setteth his care to seeke ry-
ches, more then hee seeketh God : and dooth
rest and stay vpon them , as the maintay-
ners of his life: maketh money his God, be-
cause his heart goeth after it . Hee which
delighteth and ioyeth with greater pleasure
in worldly and fleshly lustes, then hee dooth

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In the holy doctrin of GOD: & like an outlaw followeth his own appetites, to fill himselfe with them : little caring for the other , where GOD is to bee sought : maketh his belly, and the verye Deuill his GOD: for where his loue is sette , there is his God.

Q. It seemeth hard , that any should be thought, to worship and honour the Deuile for God.

A. It will not seeme harde, if we consider the doctrine of Gods word , which as it tearmeth Covetousnesse, Idolatrie s: because the covetous worldly man setteth money in that place of his hearte , where hee shoulde set GOD: and so maketh it an Idol or a false GOD , and saith that some make their belly their GOD . So also it tearmeth the Denill the GOD of the world t.

Q. Howe canne hee bee GOD vnto those , which in theyr heart desir him?

A. They are foolishly blinded : for so longe as they loue that whiche hee loueth, and shewe obedience vnto his will , and performe his lustes : although they suppose and saye , that GOD is theyr fa-

ther:

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father: yet Christ saith, ye are of your father
v. John. 8.44 the devil v. Hee that committeth sinne, is of
w. I. Ioh. 3.8 the devil w.

Q. Are there anye other wayes, by
which men breake this law?

A. Some praye to Sainctes, and An-
gelles, and so giue that vnto them, which
belongeth vnto God: some feare men more
then GOD: when they will rather sinne a-
gainst God, then offend men. They saye
they cannot beare the displeasure of men:
whether God bee pleased or displeased they
weigh not, and so men are lifted vp, and god
is sette at naught: contrarie to that which
Christe commaundeth: Feare not those
which kill the body, and haue no power to
kill the soule: but feare him which is able
to destroy both bodye and soule in hell x.

x. Mat. 10.28 Some seeke helpe of Witches and Coniu-
rours, when they bodyes, their Children,
and cattel are hurt: which is to seeke at the
devil.

Q. What must a man do, when hee
repenteth in this Commaundement, or
how shal he know which way to walke in
obedience vnto it?

A. He must set his studie and delight in
the word of God: there to seeke God, and
to

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to give him his heart y, by drawing it from
the loue of earthly chinges, and by cuttinge *y Pro. 2.10*
downe pride. For a man shal knowe howe
much he loueth and delighteth in God , by
his zeale and loue to the word of God. For
that which a man loueth best, that dooth bee
most seeke after , and his minde thinketh
most upon it . And therefore it is mosse
certaine, that those dull men, which haue no
zeale nor loue vnto the word, haue giuen their
hart away, and do worship the world, and the
prince thereof.

Q. What say ye to the second Commaundement?

A. In the second Commandement we
are forbidden the sinne of Idolatrie, which is
both the making of Images, & the worship-
ping of them.

Q. He forbiddeth to make anye I-
mage or similitude of things in heauen
or earth, or in the sea . Is it therefore a-
gainst this Commaundement to make
the picture of a man , or of a flower, or
such like?

A. It is not unlawfull to make the pic-
ture of a man, to resemble a man: nor of any
other creature, which we see . But to make
the picture of any thing in heauen , as of the

Sunne,

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Sunne, Moone or Starres, or of any thing
in earth, as of man or beast, or of any thing in
the sea, as of fishes: and to say it is like God,
or that it is the picture of G D, this
is abominable, and forbidden in this Pre-
cept.

Q. It is thought of many, that the
making is not forbidden, vntesse it bee
with an intent to worship.

A. Those which thinke so, are vnskil-
ful in a very plaine matter: for the wordes
are thus, Thou shalt not make.

Q. If the wordes should so bee ta-
ken, then it seemeth no picture maye be
made: which is an absurditie.

A. That dooth not followe: for this
Commaundement is of the first Table, and
pertaineth onely to diuine worshippe. It
doth not meddle with pictures which are for
commen use. But the pictures, whiche are
brought into Gods worshippe: & therfore
the Papistes which picture God the fater
like an olde man, are abominable Heret-
ikes, and foule Idolaters. There can no
lakenes be made of God. The image is the
doctrine of vanitie and lies.

Q. Can not a man bow before them
or worship thē, but he renounceth god?

A. That

the summe of religion.

Q. That is out of all question, that he that doth worshippe Idolles, although hee perswade him selfe, that he doth worshippe God in them, yet he doth worship Devilles, and therefore renounceth the true God.

Q. He that worshippeth the Image for God, or any false God, as the Gods of the heathen, he worshippeth Devilis. But the Papistes excuse themselues, that their intent is to worship the onely true G O D, and therefore theirs is not the worship of Devilis. They worshippe not the Image it selfe : and therefore they commit no Idolatry.

A. Whatsoeuer they pretend, it is but vaine: they that breake the commandement, & worship him after the wil of h̄ deuill, their intent doth not excuse them, but þ they worship the deuill in steede of God: for him they worship which is the authoꝝ of the worship, & whom they obey 2. Rom. 6.16.
say, they doe not take the Idol for God, nor worship it, they lie. For doe they not take it to be more holy then other creatures? If it bee golde, doe they take it to bee as other golde? or if it be wood, is it as other wood? If not, is it not a diuine holynesse, which they ascribe unto them? And so they make it God in effect.

Q. Are

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Q. Are those to be counted Idolaters, which do but with their body, with cappe or knee, or such like, giue reueréce to Idolles: not meaning any such thinge in their heart, but doe keepe their heart to God?

A. Manye blynde them selues that waye, supposing that in time of persecutiōn, for to saue their lyfe or goodes : or for occupying merchandise in Idolatrous coun- tries for their gaine , they maye dissemble theyr conscience, persuading them selues, that becausē they doe not religiouſlie reue- rence that woorshippe, they are to bee excu- sed. But they understande not the sayinge
b.Math. 10. of Christe . Hee that denpech mee before men b. They doe not understand, that both their bodyes and soules are the Lordes, and that neather of them muste bee giuen to the diuell.

Q. It is not a giuinge them-
selues ynto the Deuill , but in shewe,
beccausē they meane not anye suche
thing?

A. The Corinthes meant nothing leſſe,
then to giue honour to the Idolles , when
they went into the Idoll temple, and did sit
at table there with Idolaters , and eate of
meate,

the summe of religion.

meat which had bin sacrificed to Idols: And yet S. Paul threatneth them as Idolaters, willing them to flee Idolatrie: saying, that they could not bee partakers of the table of the Lord and the table of Devils, yee cannot drinke of the Cup of þ Lord and the Cup of Devils c.

c. I. Cor. 8. 9
& 10.

Q. Is there any Idolatrie, besides that which is committed in the making and worshipping of Images?

A. Men doe commit Idolatrie, when they, thinke and imagine of G D D after their owne fantasies. For althoough they confess a God, yet is it not the true God, but a God of their owne framing: and therfore it is written, That the foole (whiche is the vngodly) hath sayde in his heart, there is no God. For hee giueth not credit vnto the promises, neyther dooth hee beleue the threatninges: and thereby maketh God neither true nor iust: which is to deny God. In many other things hee conceiueth wrong of God, & denieith him, & so al his thoughts and meditations of God are but vpon an Idoll.

d. Psl. 14. 1

Q. Is there any other sinne condēned in this Commandement beside the sinne of Idolatrie.

A. This rule is to bee obserued in

A Catechisme containing
the Commaundementes, that where God
forbiddeth any one sinne,hee forbiddeth all
that are of that kinde : he forbiddeth all that
are accessaries vnto that sinne : all thinges
wherby it is bred and nourished: so þ he con-
demneth both roote and branche.

Q. What sinnes are of the same kind
that Idolatrie is?

A. All sortes of counterfeite and false
worship.

Q. What call yee counterfeite and
false worship?

A. All the iuentions and deuises of
men in the seruice of GOD. For the true
worshipp is prescribed by God him selfe in
his word : and it is perfectly set downe, that
no peece of it is left vnto the deuise of man.
For that were a great dishonour to God, if
hee shoulde set downe his seruice so vper-
fectly, that men must finishe it, and so in ef-
fect be wiser then he.

Q. When men devise any thing to
be done towards God of a good intent,
of deuotion, of loue, or such like, must it
not needs please God?

A. Yee maye tearing it a good intent,
devotion, and loue: because it is so in mans
imagination , but in verye trueth it is no-
thing

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thing so : For GOD doth abhorre it, both because it is so iniurious to him, and also because it is so contrary vnto him : for all that is in manne is corrupte : therefore GOD sayeth , they woorshipp me in vaine , teachinge for doctrines the Preceptes of c. Elia. 39, 13, men c.

Q. Are there anye examples in the scripture to make it plaine?

A. There be examples in the scripture of menne , whiche haue doone thinges of good intent, of loue and zeale , and yet the thinges verye abominable beefore God , because the affections of menne are corrupte. Whos coulde haue a better meaning vpon greater loue then Peter had vnto Christ, when hee tooke hym aside and sayde , spare thy selfe Maister, &c? And yet Christ answered, goe bechinde me Sathan, thou art a stumbling block vnto me : thou sauourest not the thinges of God , but the thinges of men. Also the people had, as they thought, a good intent, and a loue to Christ, when they wolde haue taken him, & made him a king g, therefore yee may see that all superstitions, and Ceremonies of mens framming are verely condemned.

f. Math. 16.

g. John. 6.

Q. What is then commanded to be

F 2 done

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done by this Commaundement?

A. Wee are commaunded to keepe
our selues pure and chaste vnto G D D in
his wooshippe: which is to cleave to euer
rye pooyr of that, which hee hath in his
woorde prescribed: and to keepe our selues
cleane both in bodye and soule, from y^e Ido-
latrous & superstitious inuentions of men,

Q. So that a man doe not superstitionally abuse the things, which Idolaters
haue deuised: it seemeth that the things
of them selues being indifferent, a man
may communicate with them?

A. That is not so, for the free use of the
things is taken away, because God wil not
haue his seruauntes to be like vnto the ser-
uauntes of the Devill, nor to be partakers
with them, otherwise why shold not y^e meat
offred vnto Idols be indifferent to bee eat?

Q. Then the things which haue bin
abused, are vtterly to be abolished?

A. We are to packe difference: for there
are thinges which were ordayned by God
for necessary use: al the abuse in the wold
cannot abolish these: but they are to be refor-
med. There are other thinges, which god ne-
ver appoynted, but were inuened by mens:
these can never be washed so cleane, but there
wilbe

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will be some spot in them. And therefore the true reformatio, is þ vtter abolishing of thē.

Q. What is meant by the wordes which folow in this commaundement?

A. The first parte of the words which follow, when he saith, I thy Lord thy God am a Jealous God, and visit, &c. do containe a very sharpe threatening against Idolaters. For he doth affirme, that as he is a stonge God, so also he is iealous, and wil not beare the spiritual whoredome in those that cōmit it, but wil punish thē, & their seede after thē.

Q. Is not this contrary vnto that which God saith by the Prophet Ezechiel, that the sonne shall not beare the fathers offence h.

h. Ezech. 18.

A. It is not contrary, for there þ Prophete is sent to reprooue those, which did vse this properbe, The fathers did eate lower grapes, and the childens teeth are sette on edge. Which was as much as to say, our fathers committed che sinne, & we their childre do beare the punishment & sinnes for it. Thus they did cleare them selues, and blame theyr fathers: but god doth shew, þ he doth not punish the children of wicked fathers, unlesse þ children themselves be also wicked. Now in this God doth as much as if he should threa-

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theatén þ he wil leauē the children of þeo
lacers in the sinnes of their fathers, and de-
prive them of his graces, that so they may be
damned. For God doth severely visit þ sins
of þ fathers vpon the children, whē he doth re-
ject the children, as the cursed seede of cur-
led parents.

Q. What is the other part of the words?

A. A sweete promise which God maketh
vnto those which loue them, þ he will blesse
their seede after thē vnto a thousand genera-
tions. Q. Hath God tyed him selfe
in this vnto euery perticular?

A. Not so, for God hath bestowed his
graces vpon some children of very wicked
parents i. And some of the children of right
godly fathers haue beeene gracelesse k.

Q. What say you to the third com-
mandement? Thou shalt not take the
name of the Lord thy God in vaine &c.

A. The sum of the Commaundement
is, that wee shoule by no meaneſ abuse or
prophane the name of God: but as it is most
gloriosus so to giue al due honour & reverēce
vnto it. Q. What do ye vnderstand by the
name of God? only the words which we
speak, when we call him God or Lorde?

A. Wee may not restraine it into so na-
tional

I. V. Sam. 19.
k. 1. Sam. 16.

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yow a compasse: for the name of God is in
al things, which set forth his maiestie, & the
renoume of his excellencie. As for example,
the glory, the greatness, the power, the wis-
dom, & the goodnes of the diuine maiestie,
which shine in the heauens, in the earth, & in
the sea: Also in his word he hath shewed him
self more perfectly. Likewise his noble acts
which he hath wrought in the gouernment
of the world, & of his Church, do publish his
name: for he saith he would geethim a name
in al the earth, when he dealt against Pha-
rao I. Also when David in the Psalms and ^{L Exod. 14.4}
other do cal upon men to magnifie the name
of god: or do set forth his name, they declare
his workes and his iudgements m.

^{m. Psal. 102.}
^{Psal. 106.}

Q. Then expresse some particulars, by
which men doe abuse the holy name of
God. A. Men take his name in vain, when
they behold the heauens and the earth, with-
out admiration and woondermente of the
God of glory, which hath framed them. Also
when they heare of his great iudgmenets,
and worthy actes, and their heart not striken
with reverence & feare. Likewise when they
heare his word, think of it, or talk of it vnre-
uerently, to make a light matter of a iesse
of it: or to myngle it with lige jestes:

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as in stage playes, or such like. Moreover, when men call on God in prayer, and doe it not as it should be: as to pray they knowe not what: to aske according to their lustes and fantasies: to speake with their mouth, & their harts wander in by-thoughts, or when they profess Gods word, and live not there-
after: for they cause the name of God to bee blasphemed, whereas they shoulde by they
profession purchase honour unto it.

Q. Are these all the wayes, by whiche
men take the name of God in vaine?

A. There are many wayes , whereby
men take the name of God in vaine: A man
cannot recite them al, though he should stu-
die long. Men do fawly prophane this excel-
lent name: when they are perjured: when
they sweare rashly: when they curse: when
they use the words of the scriptures, and the
name of God in charmes and coniurations.

Q. What doe you call rash swea-
ring?

A. When men sweare without cause:
no matter of waight to mooue them: or no
necessarie to enforce them.

Q. Men suppose that they do not
offende, when they do not sweare falsly:
and beccause they will not take the
name

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name of God to abuse it, theyf were by small thinges, as by cocke and pyc, by the mouse foote : and many other suche like, doe these offend?

A. Our Sauiour Christ doth confute bothe these things, for whereas the Scribes and Pharisees had taught thus, Thou shal not foylswear thy selfe, hee saith, Swear not at all. And whereas they thought by taking the creatures to let the name of God goe free, hee prouerth, that hee that sweareth by any creature doth sweare by the Lorde: The heauens are his thone, the earth is his footestoole: Jerusalem is the Citie of the great king. Thou shal not sweare by thy head, for thou canst not make one haire white or blacke n.^o Mat.5.33.
34-35.3⁶.

Q. What is then the reason whereby hee prouerth that those which sweare by creatures take the name of God in vaine?

A. Because the name of God is vpon all his creatures, euен the smalleſt, for there is a gloriouſ power and wiſdom in the leaſt thing whiſh wee ſee: and ſuch as farre paſſeth the capacitiſ of all the creatures in heauen and earth: for they cannot all make ſo much as an haire of nothing.

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Q. What doe yee thinke then when
men sweare by their faith & other such
like othes?

A. I affirme that they doe greeuously
sinne by taking the name of God in vaine.
Christ saith, *Hee þ sweareth by heauē, swea-*
reth by the throne of God, and by hym that
sitteth thereon o. Then must it needes bee,
þ he which sweareth by his faish, sweareth by
þ word of God vpō which it is grounded, by
the holy ghost whiſt þ worker thereof, by god
þ father & by Christ, vpō whō it laiech holde.

Q. Some sweare by the Diuell, some
by the masse, by the roode and such like,
do these offend against this commandement?

A. They doe offend greeuously against
this precept, in as much as they giue away
the glory of Gods name unto those thinges
which are abominable: It is a part of the
due honor which we owe unto god, to sweare
rightly by his name: & therefore God com-
plainech as iniured, whē he saith they sweare
by those that are no Gods p.

p.Ier.5.7:

Q. What meane the wordes which
followe, for the Lorde will not hold him
guiltlesse whiche taketh his name in
vaine?

A. These

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A. These wordes are a very heauenly threatening, by which the Lord would terrifie men, that they bee not bolde to abuse his name.

Q. What needeth this, when there is a general curse pronounced?

A. There is great neede of this, as ex-
perience teacheth, because men set exceeding
light by the name of God: and count it ei-
ther no sinne, or at the least a very small
sinne: and this you may see in the wordes
of many, who abusing Gods name by rash
swearing, or otherwise, tell them of it, and
they answeare, I pray God we doe no worse,
and then we care not.

Q. What is the cause that men thinke
so light of the breach of this lawe, when
God maketh it so waightie?

A. The very caute is this, that mens
heartes are stuffed full of prophane igno-
rance of Gods glory: for if they did see
the most precious glory of Gods name, they
coulde not so tread it under their feete as a
thing of naught.

Q. Let vs proceed to the fourth com-
mandement, which is the sanctifying of
the Sabbath. Wherefore doth he say, remeber
thou keep holy the Sabbath day?

A. By

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Q. By this speeche, when God saith, Remember, hee doth put vs in minde of our dulnesse : for it is as much as to say, yee are so addicted to your owne worke, and your mindes so set vpon worldly things, that yee forget all holy exercises, and passe them ouer.

Q. Is this commandement in every respect with vs, as it was before the coming of Christ?

A. It is not. For one part of this commandement was ceremoniall and ceaseth with other ceremonies : another part of it was morall, & that was from the beginning, and must be to the end.

Q. What is it in the Sabbath which was ceremonial?

A. They were commannded that day to rest from all bodily worke : whiche was a signe of sanctification : for thereby was meant, that they shoulde cease from sinne, and sinnesfull affections, which are called their owne woodes and woorkes, and gine vp themselves to be led by the holy ghoste, to worke the woorkes of God.

Q. Is the substance of this abolished?

A. No in no wise, for wee haue it accomplit.

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plished in Christ, by whom wee doe enter into the rest of God, q. ceasing frō our owne q. Heb. 10, workes as God did from his, this is the con- 19 tinuall Sabbath, which we must keepe all Ephe. 2, 13 the dayes of our life vnto God.

Q. It seemeth then by this doctrine of the Sabbath that there is nothing in man, which is not contrary vnto God, and also abominable in his sight.

A. That is most manifest. **F**or if there were any goodnesse left eyther in our will or in our affections, wee shoulde not bee willed to cease from it. But this continuall Sabbath is so to cease from all our own workes, which is to denie our selues.

Q. If the ceremonie bee abolished and the Sabbath continuall, then it seemeth that theseuenth day is no more to bee regarded then another day?

A. In respect of any such signification of holinesse, it is to bee regarded no more then another day. But yet it differeth from other dayes in respect of the other vse of the Sabbath, which was from the beginning, & which must continue to the end. **F**or from the beginning God blessed the sevenceth day, and did separate it from other dayes.

Q. What is then that other vse of the

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the seuenth day which we must be mind-
full of?

A. Men are to set their wordly busines
apart that day, and to giue them selues vnto
holy exercises, as the hearing of the woord
preached in the publike assembly : to praye
with the congregation to communicate in
the ministracion of the Sacramentes : to
meditate vpon the woord, for the increase of
faith, knowledge and godliessse.

Q. Are not men for to heare the
wordes of God preached in the weeke
daies? For some reason thus, sixe dayes
shalt thou labour : & therefore vnlaw-
full to goe to a Sermon on these dayes?

A. These are very ignorant and pro-
phane, which reason after that soyt. For doth
God say they shall labour every houre of
those sixe dayes. Can they not finde one spare
houre in the weeke to play a game at the
cardes or bowles, or to hant and to sit & talk
merily together? can men spare some time
for these, and not to seeke God, and yet not
bee of those wicked, which the Apostle saith
are louers of pleasure, more then louers of

1.2. Tim.3.4. of God? These also are not the best obser-
uers of the Sabbath day, which are so care-
lesse to seeke God in the weeke dayes. Hee
is blessed which doth meditate in the lawe of

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the Lordes day and night s.

Q. Tell mee then how men offend s. Psalm. 1. I.
God in breaking this commandemente 2.
of the Sabbath?

A. Men doe breake this holy law many
waies, & go vnder the displeasure of God,
as committing a greuous sinne. But first in
generall they offende, which doe so neglect
the time, that they doe not profite in know-
ledge, faith, and godlines by the day : Also
those which occupie theselues in any thing,
which doth hinder them from profiting by
holy exercises. In particular, those whiche
are idle, those which go to visit their friends
in feasting, þ occupie their trade of worldly
busines: that sende abrode their seruants to
gather vp their dets or such like. Much more
those which runne to playes, bearbaytings,
Maygemes, or þ spend þ time in drinking,
carding, dicing, or other such vanities.

Q. Yee say those breake this comā-
demēt which do not profit in faith, know-
ledge & godlines, by the day: How shall
those do which haue not the meanes, but
are vnder an vnlearned, or an insuffici-
ent minister of the worde?

A. They are not excused, because they
haue not the meaneſ at home, for they
ought

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dught to trauell and seeke where they may
bee edified : for if they^y Catell did wane
water at home, they woulde d^rive them to
water at another Towne, and them selues
woulde traueil two or three myles for meate
that day, rather then bee without. Also men
are without excuse, because they like better
to spend þ day in their lustes þe for to haue
the holp exercises of the worde. For doube-
tless if they did earnestly desire it and long
for it, God would send them faithfull shep-
heards which shold feede them vnto life e-
ternall.

Q. These foure commaundements
are the first table of the law : the reste
whiche followe are the second table. Is
there any thing to bee obserued in this
order which God vseth?

A. Yea no doubt : for looke howe the
Lord excelleth men, so also the duties whiche
doe immediately belong vnto him are more
excellent, then those whiche belong vnto mē.
And this is to bee obserued against those
grossie men (if they be worthie the names of
men) which regarde no more then ourwarde
deedes towardes men : if hee bee an Idola-
ter, or superstitious, or an heretike, or a blas-
phemer of the Gospel, or a sweeter, or a
mispender,

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mispendre of the Sabbath: if hee wil keepe tuche in bargaine and bee true of his word: or if hee keepe a good house, or give almes or suche like: they will say hee is a good man: and if hee goe not to heauen, they knowe not who shall. But we must learne that none are good men, but those whiche regard to walke in all duties, both in the first table of the Lawe and also in the second.

Q. When God rebuked the Israelits by the Prophetes, hee findeth fault with them for want of dutie in man towards man: and commendeth mercie & pitie, justice and iudgement t:as though they were the speciall things required.

c. Mich. 6. 8

A. That is very true, that God by his Prophets sundrie times doth so vrgre the duties of man towarde man, as though they were the summe of all: But this was not to p̄f̄ferre the second table of the lawe before the first: but to detect hypocrites which vauned much of zeale towards God, for hee prouech that they had no loue of God, seeinge they dealt so wickedly one against another.

Q. Let vs then proceede vnto the first commandement of the secōd table: Honour thy father and mother.

G

A. This

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A. This commandement is great, as it may appeare, not onely because it is set in the toppe, or comyngh in the forefront of preceptes towardes men: but also by the greevous penaltie which was set vpon it: that the disobedient childe vnto fater and mother shoulde die the death: he that did curse v. Exo. 21.17. father or mother, he that did strike father or Leuit. 20.9. mother, should also die the death v. And w. Ephes. 6.2. moxecouer, as S. Paule gathereth, it is the first commandement with promise w: For the promise of the blessing which God annexed unto it, doth shew how precious a thing it is before God, that children should honour their parents.

Q. How is it said that this commandement is the first with promise, when as there is a promise annexed also vnto the second commandement?

A. This is the first commandement, whitch hath a speciall or particular promise by it selfe: For that whitch is added to the second commandement is general to all. For he saith, I will shew mercy vnto thousandes of them that loue me, & keepe my commandements.

Q. What doe yee take to be meant by the honour which children are commaunde

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maded here to yeeld vnto their parents?

A. All the duties they owe, are cōpised in this one worde honour : how they are to obey them, to loue, reuerence, & cherishe them, especially when they growe to bee poore, or weake, or aged. For this was a common saying of parents, that their children shoulde bee the stasse of their age,

Q. Is there onely the dutie of chil-
dren to be considered in this cōmande-
ment?

A. Heere is also the duetie of parentes
towarde their children contained : and not
onely that, but also the duetie of all inferi-
ours, as the wife to the husband, the subiects
to their prince, the scruants to their masters,
the people to their teachers , the young to
the aged : And contrariwise of all those
superiours towarde their inferiours.

Q. What reason haue yee to shewe
this, Seeing here is set downe exprely
no more but that which children owe, to
their parents?

A. There is great reason and manifest:
first for Parents, when God willeth chil-
dren to honour them : they are also bounde
to doe those thinges for whiche they are
to bee honoured. Also for all Superiours

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they are fikel represented by the tules offa-
thers and mothers in respect of the affecti-
ons which shoulde be in them vnto their in-
feriors.

Q. Then let vs briefly consider the
seuerall dueties whiche are required in
each of these: and first shew wherein pa-
rents are bound vnto their children.

A. The father and mother are bound
as concerning this bodylie life to make ho-
nest prouision for the sustenaunce of theyz
children. And therefore the vncristie Dy-
ters and drunkardes, whiche wast away
their goods, whose children may well bee
counted fatherlesse, & their wifes widdowes,
doe very unnaturally sinne, and breake this
commandement of God.

Q. Is there no further thing requi-
red at their hands then this?

A. Yes they are to care not only for
the body in this life, but also most especially
for both soule & body in the life to come, &
therefore they are intyned to bring vp their
children in the nurture and instruction of the
Lord x, whereby wee may see not onely
how these are deceiued, whiche when they
haue brought vp their children, and prouided
well for them in the world, wil say they haue
done

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done their parte, although they haue not caught them to know god: But also what a greate account they haue to make before God for the soules of their children . By whiche also wee may iudge howe cruell those are, euен more then sauage beastes, who not onely by negligence in not tea- ching their children the feare of God: But also by corrupt example doe leade them into euill, and so murther their soules : for the childe insteede of a godly instruction doeth heare his father, sweare, lyse, sclauder and raple : doth see him deale deceitfully and vnjustly, and to walke in euerie euill way.

Q. Then you do not account those fathers to haue discharged their whole duetie, which doe teach theyr children to say the tenne commaundements, the Lordes prayer, and the articles of the faith : and say they haue done what they can.

A. It is most sure they haue to render account vnto God for a farre greater matter then the teaching them to speake these thinges : for they are to see that they understand them : they are to instruct them in all points of true religion : they are to shewe them the steppes of godlinesse , they are to

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exhort them to all diligence, yea & to charge
them to feare God : and to walke in his
ways.

Q. All men are not able to doe this
you speake of?

A. The more shame for them, that
they will be fathers, before they can do that
which is the dutie of fathers, and the more
heauie iudgement tarryeth for them, for ca-
sting away and spilling the soules of their
children.

Q. What is required at the handes
of the wife to her husband?

y. Ephe. 5.23 A. It is the dutie of the wife to bee in
23. subiection to shew all obedience, and reue-
s. Pet 3. 1.2. rence, and loue, vnto her head : and that
3.1. with a meeke and quiet spirite y.

Q. What is the part of the husband
vnto his wife?

A. The husband ought to loue & cherissh
2. Ephe. 5.35. his wife 2 : And because she is the weaker,
and subiect to infirmities, hee is to put as-
way all bitterness, and tyrannicall rough-
nesse : and to guide her with wisedome and
discretion : to couer her infirmities, and to
heale them : and for suche knowledge as
shee wanteth hee is to instruct her.

Q. Howe if the husbande bee an

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vngodly and a frowarde man and not
meete to bee an head to gouerne, being
rather like a mad bedlim then a discrete
guide?

A. The wife is to doe her dutie notwithstanding, for why did shee make suche a choyce, when shee shoulde haue been most carefull to marry in the Lord? And shee is to bee the more heerdefull: that by her godly and chaste conuersation ioyned with meekenesse, her husbande may bee wonne from his naughtie life. Likewise, the man which is coupled with an euill wife, is to vse all godly meanes, and discretion to draw her to the Lord.

Q. What owe the seruants vnto their masters?

A. The seruants ought to loue, reuerence, and obey their masters, to doe their woorke faithfully, both in sight and out of sight a: To see nothing goe to wracke, nor to spoyle any thing, nor to pilferre: But to shewe all faithfulnessse and diligence.

Q. What must the masters doe vnto their seruants?

A. They are bounde in dutie before God, not only to deale kindly and louingly,

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b. Ephe. 6.9. and to doe them no wronge , neither by de-
frauding nor oppressing them b : but also
to instruct and teach them the true knowe-
ledge of God.

Q. What prooфе can you shewe that
masters are bounde to teach their ser-
uants?

c. Heb. 3.13. A. There can be no reason shewed a-
gainst it : for when it is plaine by the scrip-
tures that every man is bound in conscience
to admonish and instruct his neighbour, whē
hee goeth astray c: Who can doubt but that
a man is much more bound to doe it to those
that are vnder his charge, and of his own fa-
milie.

Q. What doe you thinke of those
men which doe not this?

A. Poweleruer they take themselues,
it is manifest that they haue not so muche as
the shewe of Christianitie, nor of any godly
minde : For can those bee good whiche
suffer their family (whiche shoulde bee a
little Churche) to bee so full of wicked-
nesse, as roysting, swearing, rayling, lying,
quarrelling, and all other filchinelle, that is
even a little hell : and never goe about to
examine and instruct them in any goodness.

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So that they haue their woork wel done in
the weeke day, they care not where they be-
come vppon the Sabbath day: They ne-
uer examine them how they profit by the
woorde.

Q. What is the duetie of subiectes
to their Prince?

A. The Subiecte is to loue, honour
and obey the Prince d, and because he is de. d. I. Pet. 2. 17
fended both in his life and possessions by the
Prince, hee is to be ready with his body and
goodes to defende his Prince : and with a
ready & cheerefull mind to pay tribute, and c. Ma. 17. 24. 25
such like e. Rom. 13. 6.

Q. What is required of Princes and
gouernours?

A. It is their duetie for to seeke the
benefit of their subiectes, to cherish and main-
taine the good, and to punish euil doers. And
this must bee by such lawes for temporall
matters, as be equall, and for spiritual mat-
ters, as do maintaine sound religion.

Q. The subiecte is to obey the
Prince and the childe his father: Is this
obedience to be shewed in all thinges?

A. They are to obey them in the Lord,
and not further: for if they command that
that God forbiddeth, wee muste obey God

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S.A.Q.5.29. rather f. If the Prince should set vp false religion, the people must not receiue it. If the Father would match his Sonne with a wicked woman, or his Daughter with an euill man, boyde of true religion, they are
& 4.19. g.Den.7.2,3,4 to refuse, because they are commaunded to
1.Cor.7.39. marry onely in the Lord g.

Q. What are the people bound to shewe vnto their Pastors?

A. They are bounde to esteeme them, as the Messengers of the Lorde of hosts h, and disposers of Gods graces i, they ought to submitte themselues vnto them, to bee taught and guyded, and to obeye them in the doctrine whiche they teache : And to followe they^r steppes k. They muste also provide things necessarye for their sustentation l.
h.Mal.2.7. i.1.Cor.4.1
k.He.13.7.17 l.1.Tim.5.17

Q. And what must they doe to their flockes?

A. They are most straightly bound to watch ouer the flocke, and to feede them m, to open vnto them all the counsels of God, and to doe it faychfully n: They must also be patterns and examples in al goodly conuersation o. For if they fayle in eyther of these

n.Ioh.21.15 m.16.17. l.Pet.5.2. n.Act.20.27. o.1.Pet.5.3.

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these, they bee not true Shepheardes, but
Woolues and Hyzelinges.

Q. What must be the behauour of
youth to the aged?

A. They must honour and reverence
the gray heade p.

p. Leui. 19.33

Q. What must they shewe vnto the
younger sorte?

A. As they be aboue them in yeeres,
so must they excell in knowldege, wisdome,
sobrietie, and staydnesse q, so that their very
countenaunce must bee as a bydle vnto the
lustes of youth, that they maye bee ashamed
to bee wancon and lyghe in theyr presence.
And there is no greater shame, then to see
olde persons foolishe, ignoraunt, vaine, gi-
uen to boyishe trickes, and lighenesse: which
spoyleth them of all reverence, and causeth
them to bee condemned.

q. Tit. 2.2.

Q. The promyse seemeth to haue
little force in it: for if wee consider the
miseries and daungers of this life, wee
will easilyc confess it to be farre better
to bee out of the worlde.

A. Longe lyfe in it selfe is not such
a blessinge: for to the ungodlye it is a
grie-

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greeuous curse, beecause it had beene farre
better for him to haue dyed in his cradle:
But yet it is a great blessing, when GOD
giuech it as a token and pledge of his fa-
uour, and when a man is so guided in it, that
it is to the increase and heaping vp of his e-
uerlasting glory.

Q. The next commaundement for-
biddeth to commit murther.

A. This precepte is of great waight,
for the sheddinge of mans bloud is a chinge
which God much abhorret, as it may ap-
peare by the penaltie, þ the murtherer shuld
. Num. 35.16 without al pity be put to death r.

Q. Is there no other murther here
forbidden then, when a man dooth kyll
with a weapon, or is the cause by anye
meanes to take away life?

A. Yes, this Commaundement is ex-
pressed in one woord, but yet it extendereth it
selfe very largely, which will more evident-
ly appeare, if we consider certaine rules
whiche are generallye to be obserued in the
law.

Q. Which are those?

A. First, that the law of God is not as
the lawes of Princes, that a man can say,
thought is free: but it bindeth as well the
inward

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Inwarde partes of the mind, as the outward partes of the body: Also where God forbiddeth any thing, he commaundeth the contrary. Likewise that which wee noted in the seconde Commaundement, that where god forbiddeth any one sinne hee forbiddeth all other, that are of that kind, he forbiddeth all things that are accessaries vnto it, al things that doe nourishe and breedre it, and so condemmeth both the roote and braunch.

Q. Shewe then howe men commit murther?

A. Our Sauour Christ in the 5. Cha.
of Mat. dooth affyyme, that anger, taunting, and reproachfull speeches are murder.

s. John saith, that hee which hateth his brother, is a murderer, and no murtherer ^{Mat.5. 21.} ^{22.} hath eternall life, abiding in him c. Then ^{c. I. Joh.3.15.} cruelie, unmercifulnesse, oppression, sigh-
ting and quarrelling must needes bee mur-
ther.

Q. Then it appeareth, if these and sundry other such like be murder, because murder is bred and cherished by them, that many men bee murtherers, which doo not take them selues to bee so.

A. This Commaundement doth sitte
nigher

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higher unto men then they suppose: For by nature wee bee all murdererers: And if there were no chaunge by regeneration, nor no outwardē penaltie to restraine, it woulde breake out, and menne in theyz anger, furye, and hatred, would flee one another without pitie: Howe GOD dooth judge of these, as they lye in the heart.

Q. Doe not these kindes of murderers caste men out of the kingdome of God?

A. No Murtherer shall haue euer lasting lyfe: No mannes prayer canne bee hearde, so longe as hee hath a murtherers minde.

For the Lorde saith, when yee stretch forth your handes, I will turne away mine eyes, for your handes are full of bloud v.

v. Esai. 1. 15

w. 1. Tim. 2. 8

The Apostle willeth to lifte vppe pure handes without wrath w. If a manne bee fierce in anger and furye, cruell in malice and hatred, boysterous in reuenge, and full of reviling and reproach: This man before GOD is a ranke murderer, with a cruell heart, and bloudye handes: and his prayer is as acceptable unto God, as if hee shold offer a Dogge in sacrifice.

Q. What

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Q. What are wee then to looke vnto , in our repentaunce in this Commaundement?

A. Wee must seeke to haue all bloudy & cruell affections killed in vs: as anger, hatred, desire of reuenge, pryde, contempte , and such like : and we must put qn, and deck our mindes with gentlenesse , lowlynnesse, meekenesse , kindenesse , and longe sufferring, for these thinges are here commauded.

Q. Proceede vnto the nexte Commaundement , Thou shalt not commit adultery.

A. For the breach of this law GOD did appysyn deathx, to declare in what great detestation he hath adulterers . It is sette also before thefe, beeing worse then it: As Solomon dooth make comparison , and prooueth , that the adulterer is more abominable then the Thiefe y. And the cause y.Pro.6. why menne make so small accounte of this sinne , is , that the adulterer , and the adulteresse , haue not theyr braynes dashed out.

x. Deut.22.22

Q. Therewas such punishment appointed in the lawe , but many suppose that

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that this tygour is taken away now vnder the Gospell, whiche is the tyme of grace.

A. Those are greatly deceiuued : for looke howe a man is more to bee blamed , which goeth out of the waye in the cleare Sunne at midde daye, then hee which goeth by night with a Candle : euен so are men more to be punyshed for such foule sinnes in the cleare light of the Gospell , then in the time of the law.

Q. Some thinke it great pitie they should be dealt withal, because they may repente , and beecome honeste : Also Christe willeth to let the tares growe with the Wheate, least in plucking vppe the tares, the plucke vp the Weate also.

z. Mat. 13. 39.

30.

A. Some indeede make such reasons, but without all reason: for so they maye say of Theeuers and Murderers , It is pyttie , they may repent. Also when they alleadg that the Tares must be let alone, that is not meant of open offendours, but of close Hypocrites, which are like good men : for it is Darnell, which Christ speakeith of, which is so like wheate, that it can hardlye be discerued, vntil it shoothe forth the eare.

Q. They

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Q. They do alleadg also that Christ did not condemne the woman to death, which was taken in adultery, & brought before him a.

a. Ioh.8.3,16

12.

Q. They doe alleadge it very vnskilfully, not considering, that Christe came not to take vpon him civil power, as a iudge to put to death: but to preache the Gospel, and to call men to repentaunce: and therfore when one prayed him to commaund his brother to deuide the land, he answered: Qdā, who made me a Judge, or a deuidor b?

b. Lk.12.13,14

Q. Come then vnto the wordes of the Commaundement: Doe yee thinkē there is herē any thing condemned, but the outward acte of fornication, adulterie, incest, or such abhominations?

A. Our Saviour Christ saith, that hee which looketh vpon a woman, and lusteth after her, hath committed adulterie in his heart c. Also this must needs bee confessed, that all things, which do nourish and breedre vncleane lusts are condemned here: as sōges of ribaldry, filchy and light communitacion, enticing apparell, gluttony, drunke[n]nesse, bacchanale, and bacchasticke looks, daunting and such like.

Q. The Scripture doth mention, that

H. dauns-

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dauncing was vſed and allowed.

Q. The scripture doth not shew, that euer anye holpe man or woman did vſe this wanton kinde of daunsing of men and women together, whereby their inward lustes are stirred vp and increased. There was an other kind of daunsing, it was allowed.

Q. What is here then commanded to the seruants of God?

A. All chastitie and purenesse, both of bodye and minde, sobernes in meate, drinke and apparel, with such like: Men must also take heede to their eies, least they come to haue eies full of adulterie, by behouinge the beautie of women.

Q. It followeth in the Commandments: Thou shalt not steale: How far doth this extend?

A. It extendeth thus farre: firſt that a man ſhall not wrong his neighbour in his goodes, by taking ought from him, or hurting him in the chunges he poffelleth. Then on the contrary part, he is commaunded to be carefull for the wealth and proſperitee of his neighbour.

Q. Shew then the particulars, in which men offend in the firſt part.

A. Men doe not onely commit theſe when

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when they laye violence handes vpon the
goodes of others; but also by extortiōn, v-
sury, shibbie, and all kinde of Cosinage and
deceites in buying and selling: by destro-
yng their corne, and hurting their cattell.

Likewise when they inwardly so couet the
goodes of their neighbour, þ they seeke to
win it from him by cardes, dice, or bowles.

Q. Do ye iudge that theft for men
to increase their goodes by gaming?

A. There is theft first in the heart, both
of him that winneth, and of him that loseth:
for ech doth desire to gaine by the hurt of þ
other. Then there is theft in both outwardly
committed, in him that winneth, because
he seeketh riches by a meane which GOD
hath not sanctified, because a man by it doth
never benefit him selfe, without the hurte of
others. The leeser committeth abominable
theft, because by this meanes he robbeth his
wife and his children, or the poore: or dooth
not employ his riches to good uses, for which
God hath given them.

Q. Is a man bound in conscience,
when hee selleth anye thing vnto his
neighbour, to disclose the faultes of it:
and so to take no more for it, then it is
worth?

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Q. That is without all doubt: for þy ge-
nral rule is, that whatsoeuer pée woulde
that men shoule do vnto you, even so do you
vnto them d. There is no man that woulde
be hurt & hindered by the deceit of an other:
Therefore when hee deceiuteth & hurteth the
wealth of his neighbour, he doth comit cheft.

Q. Then it appeareth, that there be
a number of menne, which are arrant
theeues, & yet disdain to haue the title.

Q. It is even so: for they which finde
their neighbours goods when it is lost, and
conceale it: They which defraud, and which
seeke by sleightes of lawe to defeat true owd-
ners: also those which do nibble, & pilfer the
baletis of a peyn at a tyme: haue al of chf slub
the euilish hearte, that if it were not, that they
feared the gallowes more then God, they
would breake out into al violent cheft.

Q. Are al these thefts to be repented
of, and rooted ouer of the heart, before a
man can enter into the kingdome of god?
and is a man to restore the thefte?

Q. No thefse shal enter into the king-
dom of heaven, although he shold be but a
sheepe in heart. Moreoer, he which dooth
repente in deede, if he be able to restore, hee
will, leall hee shold be like a curse-purse,
whiche

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whiche shoulde craue pardon of the Judge,
and keepe fast the purse which he had in
his hand.

Q. What is the other parte, which
we are on the contrary commaunded?

A. WEE ought so to loue our neighbour, that we be carefull of his prosperite, and ready to cherishe and saue his goods, if we should see any thing of his in danger to be lost; as his ore or his Asse, althoogh hee be our enemie wee ought to dring it home, when we see it goe astray e: Also wee are c. Deu, 32, 10
bound if our neighbour be poore, and wee rich, to minister unto his necessitie f. 1. Iob, 3, 17.

Q. The ninth Commandement saith, Thou shalt not beare false witnes against thy neighbour: what punishment was appoynted for the lying witness?

A. It was ordayned by God, that if the false testimonie were found out, that then he which did wronge evidence shoulde beare the same punishment, that he woulde haue broughte vpon his neighbour: if hee bare false witnesse in a crime of death, then he him selfe died for it; if it were to bee whipped, or g. Den, 19, 27
beaten with roddes, then was he beaten g. 18, 19.

Q. What are the sinnes against this commandement?

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Q. Syll the giving false testimonye
against any before the Judges, or such as
were to decide matters: Then the raising &
spreading offalse tales, lies and sculaunders:
Also the ready minde and open eares to re-
ceive euill reportes against other men.

Q. It cannot bee denied , but
that such as doe raise vp and spread false
tales,to defame others,doe committe a
wicked sinne : beecause they spoyle a
man of his good name,which is a preci-
ous thing: But what reason is there,that
such should be blamed, as haue not bin
the denisers of the sculaundre , but
haue only heard & reported it vpon the
wordes of others?

Q. There is great reason whye they
shoulde bee blamed : for if they had anye
Issue in them, how could it delight them to
heare euill report of others, with such a de-
sire to haue it true : for the carnall minded
men,which hate the light , are right gladde
whil they heare any euill of those , which pro-
fesse godlines : which doth bolden sculaunde-
rers to tel thē such lies,as haue no colour of
truth. But a godly mind is grieved to heare
of euill in a other, and if it be true,yet he will
not blase it abroad to defame him.

Q. Is

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Q. Is it then an offence, and a breach of this commandement, for a man which doth know an evill vice in an other, and doth tel it abroad?

A. The end whyp a man doth a thing is much: for if he do it of a grudge to y man, he doth stane: but there may be profit in doing it, both to further Gods glory, and also to benefite men: for if there be a man whiche is of good estimation for truthe and honeste, which is an enemie to the truthe: a good manne oughte in such a case to disclose his faulenes, and to disgrace him, least his credite hinder the truthe, and keepe others from it. This rule did Christ obserue againste the Scribes & Pharisies, in laying open what Hypocrites they were, and so spoyleyngh them of their good name and estimation h. Mat. 23.1

Q. There remaineth, Thou shalt not couet thy neighbours house, Thou shalē not couet thy neighbours wife, nor his manseruant, nor his maide seruant, nor his oxe, nor his Asse, or any thing that is thy neighbours. Is al this but one commandement?

A. It is al but one Commaundement, albeit ther be diuers branches, yet they set forch but one sinne.

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Q. Dooth this Commaundementes
containe in it any thing seuerall, or is it
onely a repetition of the former. For he
that dooth inwardlye wishe to haue his
neyghbours goodes is a theef: and here
hee saith, Thou shalte not couet thy
neighbours house: Hee which lusteth
after a woman, is an adulterer. And here
hee saith, Thou shalt not couet thy neigh-
bours wife: It may seeme therfore to be
but a bare repetition of the former.

A. That were a great absurdicie, for
then they coulde not bee called tenne Com-
maundementes, beecause there shoulde bee
but nine, if this last were a repetition.

Q. Shew then the difference be-
tweene this precept and the other.

A. True it is, that þ vanclane lustes
of the hearte bee adulterie, the desires and
intentes of the minde to get other mennes
goodes are thefes: and so in the other Com-
maundementes, beecause God is a spypyn-
all Lawe-giuier, his lame bindeth the spirite
and the soule, as well as the body: But yet
there is a difference betweene the last Pre-
cept, and the other: for this is more inward,
and toucheth moxe deepeley, and lieth nigh-
er then they.

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Q. This seemeth hard, for howe can any thing bee more inward than that which restraineth and bindeth the inward desires and intentes of the soule. Declare this thing therefore more plainly?

A. The other commaundements doe reache to all the inward motions of the hearte, which go with deliberation and consent; But this reacheth unto those motions before they come unto any conseyn, yea it reacheth unto the roote, or fountaine it selfe of all euill thoughts: and so it goeth deeper then unto the thoughts. What testimonies of the Scripture are there to declare this thing?

A. The Apostle Paule setteth forth howe close a sinne it is, when bee saith, I could not tell that concupisence were sin, but that the lawe hath said, Thou shalt not lust i. Rom.7.7. Also S. James doth make it to bee the mother of the wombe, whiche doth concaue and breed euill thoughts k.

Q. Those which take it then that covetousnesse is forbidden in this precept because he saith, Thou shalt not couet: and those which take it that Saint Paule and Saint James in the places cited, doe

k. Jam. 1. 14.

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Speake of the grosse lust, are deceiued.

A. They are greatly deceiued, whiche
commeth to passe through the barraunce of
our language, which lacketh wordes to ex-
preesse these thinges: for the worde which wee
translate in the commandement, Thou shal not couet in the conguess which the Scrip-
ture was first written in, is nothing neare
the worde which doth signifie covetousnes. Al-
so that whiche is translated lust, in St. Pauls,
and James, doth not in thase places, (beinge
the word whiche is used in this commandement)
signifie the grosse lust of the heart, which go-
eth with liking & consent: for naturall un-
derstanding doth take that to be euill. But St.
Paul did not know that this was sinne.

Q. What is it then which is heere for-
bidden, to speake more fully?

A. Heere is the naturall infection of o-
riginall sinne forbidden: out of which all o-
ther sinnes doe spring in vs. And therefore
in this commandement children are founde
guiltie. For the Apostle pouereth them to be
sinners, because they die 1. Now it is certain
that the childe newe boorne, or before it is
boorne cannot sin in word, deed, nor thought:
But this concupiscence is in his nature,
which conceiueith & hatcheth divers sinnes,
which

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which we see the budges of, so soone as they haue any discretion.

Q. What haue we the to note in this commandement, that it reacheth vnto both the tables of the law, or that it containeth the whole concupisence?

A. I do not thinke so, for although it be not mentioned in the first table of the law, yet when Christ giueth þ sume of it thus, Thou shal loue the Lord thy God with al thy hart, with al thy minde, with al thy thought, it forbiddeþ & leaueth no place to any inward infectiō. Also the Lorde in this last precept doth mentiō nothing but toward þ neighbor.

Q. What do you gather for our re-pentance in this commandement?

A. As this comādemēt noteth vnto vs, þ root & fountain of sin, & frō whence it is b̄red in vs, so must it lead vs to begin our re-pentance at þ same: for so long as concupiscke is not killed in vs, althoough we be reformed in our outward doings, yet wee are never the neare: for our heartes being vncleane still we loose all our labour.

Q. This being so secrete a poiso in our nature, how shal we know whē it is killed

A. A man shall easily know that it is killed, by the changing of his thoughtes, for looke

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looke howe fruitefull his minde is still in
vaine, and corrupt motions, and looke howe
farre he delighteth still in them, so far there
remaineth life still in this wombe of sinne,
which conceaueth them.

Q. Wee may perceiue by the ope-
ning of the lawe, that when we are rege-
nerate, yet we come farre short of doing
any thing perfectly, according to the
straight rule: and therefore it may seeme
that it is to small purpose that wee
doe?

A. It is most true that every one of the
regenerate so long as they liue heere, may
say with the blessed Apostle: The lawe is
spirituall, and I am carnall, solde vnder
sinne m. Also there is no good woork
which wee doe, but there is some leauen of
infection mingled with it: but yet it is vnto
great purpose that wee indeuour to shewe
soorth good woorkes, because God is higly
pleased when we straine with all our might
to attaine as nigh perfection as may bee n.

Q. Doe yee allow then of their say-
inges, which speake thus, wee are weake
and fraile, wee cannot but sinne in euery
matter, wee doe well as nigh as God
doth giue vs grace, more we cannot doe.

A. These

m.Rom.7.

m.Heb.4.1.
Phl.3.

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Q. These sayinges are true in them selves to bee allowed : but yet the great abuse of them which is common, is in no wise to be liked. For when an euill disposed person to excuse himselfe and to couer his sinne doth answeire thus, wee are all flaners, wee cannot but sinne : It is a soule abuse. Also when an ignorant and slouchful person vnto all goodnesse shall say, I doe well as neare as God will giue mee grace : It is naughtily spoken, for God is readie to giue and bestowe his graces in plentiful measure, if they woulde seeke and vse all the holy meanes and exercises that he hath appoin- ted.

Q. Let vs come now vnto the Sacra- ments of the newe Testament : and first how many bee there?

A. There bee only two of: that is, Baptisme and the holpe Supper of the Lorde.

Q. To what ende and purpose are theyordeined?

A. They serue to confirme and streng- then faith, and to further repentaunce.

Q. Faith commeth by hearing p: & so repentaunce is wrought.

A. But God vnto vs soryes of

o. i. Cor. 10.

17.

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teaching, to drawe vs nigher vnto himselfe.
The one by the opening of the word, which
doth display and offer vnto vs, all the trea-
sures which are in the sonne of God: The
other by the Sacraments, in which hee doth
offer and set before vs the same thinges, in a
kinde of teaching applyed vnto our dul na-
ture. For whereas wee beeing lumpishe
and beauie, our faith and minde doth not
so readily mount vp into heauen, GOD
doeth moste lovingly reache farrre his
hande, and so set vs ladders to creepe upp
by.

Q. Howe shoulde these earthlie
creatures haue suche power in them,
as to cartie mens mindes vp into hea-
uen?

A. The thynges of them selues haue
no suche power: but the institution of God,
who hath appoynted them, to represent and
set before vs Spirituall and Heauenlye
thynges, and also the truthe of GOD
which doth assure vs, as well of that which
is signifid, as of the signe: haue great force
and power in them.

Q. Then yee are not of theyr
minde whiche ascribe the power to the
outwarde woorke: neither yet of
theirs

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theirs, whiche count them base and
needelesse?

A. WEE must beware that wee giue
not that to creatures which is proper on-
ly to God. For such as by grace vnto the
signe (as though the woorke wrought vnde
the deede) doe like blinde Alles rob God.
Againe, those proude men, which are swol-
len so far that theyre eyes are closed vp from
seeing themselves: supposing their faith to
be so strong & their mindes so heauenly, that
they neede not the vse of the sacramentes:
are much to be misluked. Euen as those whiche
take vpon them to know better what is
fit for them, when God doth.

Q. What may the Sacraments bee
likened vnto, that we may more fully see
the vse of them?

A. The Apostle calleth circumcision q.Rom.4.11,
the seale of the righteousnesse of faith q:and
it is without controuersie that other Sacra-
ments are so also: looke then what vse
there is of a seale in temporall thinges,
the like vse is there of the sacramentes, in
spirituall thinges.

Q. Declare then more fully that
point?

A. When a man hath a promise of
any

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any good thing: hee thinketh it better when
hee hath it in writing, but surest of all when
it is sealed. Euen so God to make vs more
sure, hath not onely giuen his woorde writ-
ten, but also hath set to his seale.

Q. If men were constant and true
of their worde, there shoulde neede no
seale to bee set thereto to confirme it.
Doth it not therfore accuse the word,
that the seale must bee put to it, for to
make it sure?

A. There is no doubt but that the in-
constancie of mens woordie was the cause
why the seale was added. But the thing is
farte otherwise betweene God and vs: for
it is not for any respect of the woorde it selfe
that seales shoulde bee added thereto. (For
the word of it selfe is infallible.) But it is the
wonderfull kindenesse of God whiche doeth
yeelde so muche vnto our vnbelief: that ra-
ther then wee shoulde haue any doute of
the truthe of his unchangeable woorde; he
woulde set to his seale also to confirme the
same.

Q. May it bee gathered by this,
that the Sacramentes are to no purpose
without the worde?

A. It is out of doubt a most fowle abuse

the summe of religion.

and prophanation of the Sacramentes, to minister them vnto those which are not first instructed in the worde. For were it not a very foolish and ridiculous matter, for to put seales, and annexe them vnto a parchment without writing. What use hath þ seale, so long as there is a blancke?

Q. There is the same reason in both the Sacramentes: and yet Baptisme is giuen vnto those whiche are without knowledge?

A. It is ministred vnto infants when they cannot knowe any thing at all: But yet they are bounde to knowe so soone as they come to yeeres of discretion. For such as continue in blinde ignorance, having byn baptizied in their infancie, do carrie aboute a seale set vnto nothing. For this cause the Apostles are willed to teach, & thē to Baptize r.
t. Mat. 28. 19.

Q. How many parts do yee consider in a Sacrament?

A. There bee two in generall to bee considered: that is to say, the outward and visible signe: and the invisible grace whiche is signified.

Q. What is that invisible grace, which is represented in both the Sacra-

A Catechisme conteining
ments?

A. That which wee obteine in Christe:
for in bothe the sacraments our Lord Jesus
Christ is set before vs, with the riches of his
grace: euē painted out, vnto our outward
senses.

Q. Proceed vnto the holy baptisme:
and first shew the doctrine which it doth
seale.

A. The doctrine is this, þ wheras we
were borne vncleane, euē a lumpe of sin,
& therfore strangers to god, & childre of his
wrath: He doth incorporate vs into þ body of
his sonne, & wash vs from all vncleanness &
filchingnesse, and receue vs into his owne fa-
mily, to be heires of eternall life.

Q. How is this figured vnto vs?

A. By the water. For by it is set be-
fore vs, how we are baptized into Christ, euen
into his death, burial, & resurrection. Also þ
washing with þ water, which purgeth away
the vncleannessse of the flesh: doth shew how
the holy ghost doth inwardly wash away our
sinnes in the blood of Christe.

Q. Is Baptisme only the seale in gods
behalf: by which hee doth assure vs of
this newe birth and regeneration in his
sonne?

A. It

the summe of religion.

A. It is the seale set to in the couenant
betweene both parties as wel in our behalfe,
as in the Lordes. For as God doth thereby
binde himselfe vnto vs to bee our God, by
setting to his seale: So also doth he bind vs as
the seale of our booke, which we haue there
solemnewly made, to be his people, by renoun-
ting the Diuell, and his workes.

Q. What say yee then of those which
are not mindfull of this: but walke in al
the lustes of the Diuell?

A. They haue unfaidfully & traiterous-
ly broken so great a promise made vnto god.
And so are become giltye of such a sin as shal
turne to their greater damnatio. For it had
been better for them never to haue boyled s.
For howe greuous a sinne is it so to daily
and dissemble with God.

^{s. Deut. 23,}
^{21. 22.}
^{Eccle. 5. 3, 4.}

Q. Let vs come vnto the other Sa-
crament. Shew also that doctrine which
it doth seale?

A. The doctrine is plentifully set
downe by our Sautour in the vng of Iohn
when he saith, I am the bread of life which
came downe from heaven, Hee that eateth this bread shall live for euer. My bread
is meatte indeede, my blood is drinke in
deede: hee that eateth my fleshe (and

I am thy binketh

A Catechisme containing

Ioh.6.51.54

25.

Whereth my blood hath eternall life. Hee
that eateth not my fleshe hath not life.

Q. Do yee then take this to be the
doctrine of Christ, that his very naturall
fleshe, and blood, and the very substance
of it must bee receiued: and that
none shall liue, but those which eate and
drinke the same?

v.Ephe.5.30.

A. Wee can haue no benefit by Christ,
vntill wee be partakers of Christ himselfe:
And that in such sort, that wee doe become
flesh of his flesh, and bones of his bones, as
the Apostle speaketh v; and therefore such
as shalbe sauued, doe eate his very naturall
fleshe, and drinke his very naturall blood.

Q. Is not God onely the fountain
of life? And then howe can it be ascribed
vnto the flesh of Christ to give
life?

A. It is most certaine & without gain-
saying, that God only is the fountain of life.
And yet it is rightly ascribed vnto the fleshe
of Christ to haue in it life, and to give it,
vnto all that doe eate thereof. Because his
fleshe is ioyned vnseparably vnto the God-
head, and from thence hath life also in it selfe,
Whiche thing he plainly sheweth, when hee
saith: As I haue sent me, so I haue by me

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ther, and he that eateth my flesh, shall live by
mee w.

w. Ioh. 6. 57.

Q. Seeing we must eate the very flesh
of Christ, and drinke his blood, or els we
can haue no life. Doe yee beleue that
the bread is turned into the fleshe of
Christ, and the wine into his blood?

A. That is a most abominable error:
For our Lorde is only in heauen, & thither
must our faith ascend and lay holde on him,
to eate spirituallly that fleshe of his whiche
was crucified, and to drinke that blood of his
whiche was shed. This beeing so great a mi-
sterie, and we so dull to conceiue, the Lorde
to helpe vs, hath chosen bread and wine as
a seale and pledge that hee doth giue vs the
same. For the bread broken doth signifie
the crucified body of Christ, and the wine
poured foorth his blood that was shed. Now
because the Lord doth feed vs in deede with
the fleshe and blood of his sonne: & not giue
vs bare signes, the bread is called his body
and the wine his blood. For the true recei-
uer doth as verilie and undoubtedly receive
the fleshe and blood of Christ, with the
mouth of his soule, as hee doth receive
the bread and wine with the mouth of the

A Catechisme containing

Q. There bee reasons which seeme
to proue that there is not after conse-
cration the substance of bread & wint,
but onely the accidentis (as they cal the)
which are the proportion, the colour, &
taste, with such like.

A. It is very truly spoken, that the rea-
sons used for this matter doe seeme to passe:
but doth not prove, as being alleadged, they
shall easly bee answered.

Q. Christe brak the bread and said
this is my body.

A. If it were not called his body, be-
cause it was a Sacrement of the Crosse, but
because it was his very fleshe in dede: then
had Christe beeene crucified before hee was
betrayed, for hee deliuered the bread before:
Or we may say that the bread was crucified.
For it is the crucified fleshe of Christ, which
we receiuе by fasth: and the same whiche
the Lorde gaue unto them in the night hee
was betrayed, the same is also nowe deliue-
red unto vs.

Moreover, if the bread bee changed be-
cause her saith, This is my body: then was
the rocke also changed, for the Apostle saith,
They did all drinke of the spirituall rocke
that followed them, & the rocke was Christe.
And T. This

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This blasphemie shoulde also followe, that the vncleane reprobate shoulde eate the fleshe of Christ. But Christ saith, That whosoever eateth his fleshe, shall live for euer.

Q. They say that is to bee taken of those which eate his flesh and drinke his blood worthily : for all such shal live for euer. But say they, some doe eate his fleshe and drinke his blood vnworthilie, or els how shoulde the vnworthie receiuere bee giltie of the body and blood of Christe. If it bee bread & wine still, then shoulde he bee giltie but of bread and wine : and not of the body and blood of Christe, which hee doth not touche nor come nigh.

A. In so saying they shew themselves to bee impudent and blind in the scriptures. For howe holdeth the reason of Christe, by which he poureth that manna was not the true bread of life, because their fathers had eaten of it, and yet were dead y: If the reprobate may eate the fleshe of Christe. Also where they say if it bee bread still, a man should not be giltie of þ bodye of Christ, but of bread, þ is absurde: for it is not common bread: but a sacrament of Christes

y. Ioh. 6.49.

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body: : and God doth offer the fleshe of his
sonne vnto those whiche receiue it. Also it is
a seale and pledge of the holy mysteries. If
a man conceiptuously breaue and deface
the Princes seale , shall hee not bee guiltie
of treason against the person of the Prince:
Shall it bee saide that hee hath defaced but
a peece of ware? Because in substance it is
still but ware.

Q. Make that reason of our Sauiour
Christe more plaine: : Because it doth
fullie and flatlye ouerthrowe the cauill
of the Papistes of eatyng the naturall
fleshe of Christe vnworthilie. For they
like blasphemous wretches, to defend
theyr transubstantiation, doe affirme,
that the wicked doe eat the very flesh
of Christe. And so they ioyne Christe
and Belial, Heauen and Hell, G O D
and the Diuell togeather: : and this
they muste doe, or els denie the bread
and the wyne to bee the verye fleshe,
and the blood of Christe . For the
very Reprobate doe receyue the Sacra-
ment.

A. The reason of our Sauiour is most
evident, to shewe that the reprobate do not
eate his flesh; Because he pouerly manna
was

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Was not the true bread of life, seeing the me which did eate it were dead? He speaketh of the spirituall death, for hee dooth not promise to set those free from the bodily death, which eate his fleshe. If the wicked and damned might eate the true bread of life, and yet die in their sinnes, it might be then objected, that Christes woyles were of no force to proue the Manna not to be the very bread of life.

For a man may answeare, and saye, that it might bee the true meade of life, but they did eate it unworthely, and so it profited not them.

Q. What charge dooth the holye Ghost in Ioyne those, which come vnto this Saccament? Ans. Ostatlyng vnto you. A. Here will he thad a man try himself, and so leue him eare of that bread, and drinke of that Cup.

z. i. Co. 11.1

Q. What cause is there shewed, whyc they shold doe so?

A. The cause is rendred, that he which eateth and drinkeith unworthily, eateth and drinkeith to hym self damnation. And therof also ther is a reason gauen, namely, þ he is gupite of the bodye and bloude of the Lord.

A Catechisme containing

Q. Are not men damned, vnalesse they eate vnworthily?

A. A man is subject vnto damnation, although he never doe profane these holy mysteries: but the Apostle dooth speake of greater and souer damnation, whiche those doe draw vpon them selues, which are defilers of the Sacramentes.

They deserue hell, which commit adulterie, and other such sinnes: but thdse shall bee cast into deeper horrour, whiche commit a sinne so soule above many sinnes. For whereas the body of our Lord, and his bloud are the mooste precious of all other thinges: so muste G D D needes be most hyghlye displeased, and his wrath in greater measure kyndeled againste all those, which receyue unwoorthily, and pollute the same.

Q. Wherein is a manne to examine and trie himself, that he may come worthily?

A. Seinge we are to come even unto the mooste holyc fleshe, and preciuos bloud of Christe ic selfe: wee are to discerne the Lords body: that is, we ought to come with

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reuerence and feare, not wch vncleane and
fyley harts. For the vncleane are no meete
guestes to come to that table.

Q. Shew then how each man is to
deale with him selfe.

A. Yee is to looke into hym selfe,
whether hee haue the true and lively sayth
in Christ, which is knowne by true repen-
taunce, whiche bringeth forth. For if a man
doe not bring Christ in him, he shal not there
receive him.

Q. Is the sayth of Christe in none;
but such as dwelle in Christ, and Christ in
them. And conuerted, and carnall sinnes.

A. We are by sayth made members of
Christe; even fleshe of his fleshe, and bonts
of his bones a. And for the same cause
the Churche is celled Christe b. it is also
Christe crucified, whose fleshe we eate, and
which dwelleth in vs. And therfore those
whiche are in Christe are newe creatures:
they carnall lustes and sinnesfull affections
are mortified by the vertue and power
of the crucified fleshe of Christe. And as
to them we sayed by hym was true hot
lymette, jnnes of my old age, and old age
to shew me all the gaines, and injuries, and
wrathes, of vngodlynesse. Q. Doe

a. Ephes. 5.30

b. 1. Cor. 12.13

c. 1 Cor. 10.5

A Catechisme containing

Q. Doe yee then denye the true
faith in Christ vnto those in whom sinne
liueth and beareth sway?

A. They spoule the passion of our
Lorde, of al power and glori, which say they
heleeue in him, and eate his flesh, and yet are
abominable sinners. For what doe they
leau unto him, if he doe not by his flesh-cru-
cified slay sinne where he committeth.

Q. Doe not men remaine sin-
ners still, when they haue eaten the flesh
of Christe, and drunke his bloud?

A. The Scripture saith, that he which
committeth sinne, hath not seene him, nor
knowing him c: but yet it is one thing to com-
mit sinne, and to liue vnto sinne, and another
to haue the remainnes of sinne abydng
in vs, which those that be in Christ haue d.
d. Rom. 7.

Q. How shal a man know then, see-
ing sin remainteth still in him, whether
it he aliue or dead?

A. Hee may easilly know in that by his
heatre. For if sinne stanche, and be loathsome
vnto him: and hee is displeased, and mis-
like, and condemneth him selfe for it: And
if it were possible, hee would vomit it uppe,
as a thing that doth annoy the stomacke of
his soule. Hee dooth abhorre it wheresoe-
uer

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uet it doth appeare, eithir in him selfe, or
in others: Then is the bodye of sinne as a
rotten caryon in him, which hath from christ
crucified received a deadly wounde. But
if hee take ioy and delight still in sinne, and
thinke it sweete and pleasaunt: then is sinne
alive in him stil, & he is dead, because Christ
doth not live in him.

Q. There is no man liuing, but taketh
delight in some sinne or other.

A. I graunt that the mooste godlye are
sometime deceived, and take pleasure in
doing or speaking that, which they consider
not to bee sinne: whiche they are greatlye
grieved for, when they perceave they did
offende. Also in the heate of tentation,
the corruption of fleshe dooth sometime pre-
uaile, and take some delight in one sinne or
other, which he knoweth to be sinne. But
yet afterwarde it bringeth more griefe of
hearte, then it hadde pleasure in it. And
so there is great difference, betwene the
faithful and the infidel, in the manner of sin-
ning.

Q. What say yee then to the com-
mon saying, wee be all sinners, and shall
be to our lyues end: we must repente so
nigh as God will giue vs grace. But yet

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wee cannot leau those thinges, whiche
we haue bin accustomed vnto? are these
worthy receiuers?

A. These are not worthy receiuers,
howsoever they flatter themselues, because
they never feal the power of godlines, nor
knowe not true repentaunce. They are
greatly bewitched with those general spee-
ches, which in some sorte be true. They doe
not perceiue what wox God woxketh in his
children, to draw them out of the flichines of
the woxlde, that they be not spotted with it.

Q. What is the practise then of the
godly in which they excell those other?

A. The godly man at all times, but es-
pecially whē he prepareth him self to come
to the holy table of the lord, doth go through
al the Commaundements of the lawe, to
search and spy out what sin there is in him
against any of them. But most of all hee
doth make narow search for those signes, w
haue a deepe & secret roote in our nature: as
pride, haine, gloriy, & couetousnes. And when
he findeth himself faulty, then he crieth vnto
God, to haue his spirit, to mortifie the flesh.
He is humbled at the sight of his corrupt na-
ture, he doth euuen bow to God solemnly; w
a ful & secked purpose of hart, nōe for a day or
two, but al his life long, to trauel in al holy

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exercise of prayer , hearing & meditating in
the word, & carefull practising the same; & so
to waigte paciently & attend, when God wil
succour him. Q. This diligēce is required
at our hands. But that it may be the bet-
ter known, shew the negligence of the o-
ther. A. The other sorte of men doe not
rightly consider the worthines, and dignitie
of the flesh and bloud of Christ: but come ra-
sibly & vntreuerently, in the filthy ragges of
their sinnes. They do not purpose in theyr
hart to turne from wickednes, but to liue as
they haue done, euin in those things, which
they know to be vngodly. And as for other
foule sinnes which swarne in them, y they
understand not to be sinnes, they are so farre
from the desire to finde them out, by the true
knowledge of the law: that they couet & la-
bour to defend them to be no sins. And ther-
fore they are wonderful glad, when they can
get any colour of matter, to proue that to be
lawful, which their flesh lusteth after, & sin-
neth sweetnes in. And for this cause they do
not call upon God to haue power to ouercōe
their sinnes. Q. They confess when they
haire of that which is euill, that they
should leauue it, and they say, God graunt
we may leauue it.

A. They

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Q. They cannot but confess, that men
ought to forsake wickednesse: they haue also
a desire that they coulde so doe: but in this
they fayle, that they never labour about it.
They haue the witte to say, that if a man be
fallen into a ditch, hee may cry long enough
Lorde helpe me, if hee do not striue to come
out, and take hold of such things as he may
clamber vp by. And yet they are not so wise
as to consider the meanees, by which GOD
dooth reache soorth his mighty arme vnto
them, to drawe them out of the puddle and
mire of sinne. For God doth reach downe
his arme, to drawe men vp to heauen, and to
saue them by the preaching of the Gospel e:
which is the power of God to salvation vnto
euery one which doth beleue f. But who
beleeue this preaching, or to whome is the
arie of GOD revealed g? They doe not
seeke to lay holde of it: But contrariwise,
they caste them selues headlonge into the
snares of temptation, by ioyning in felowship
with the workers of iniquitie.

Q. Is that so great a hinderaunce
vnto true repentaunce, when men accompanie them selues with such as liue
and walke in sinnefull wayes? There bee
some, which say, I thanke God, I haue
such

c. i. Cor. 1. 21

f. Rom. 1. 16.

g. Cor. 1. 18.

g. Esai. 53. 1

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such a strong faith in Christ, than I can
keepe company with the worst, and yet
they cannot hurt me: I hope to do them
good, even plenteous good.

¶ Q. Such men are even as wise, and
have as good a fayth, as that man which
shoulde shipped downe from the coppe of a
house, and saye, I trust so in God, that I feare
not any danger, of breaking my legges or
my necke: ¶ That shal cry out, & say, Lo you
keepe me from dry wading, and skip into the
sea. ¶ Now when a man hath heard the word,
and bath call upon God to save him, he must
auide all occasions of euill; and therefore
God bath now made of his servants no more
out from among the wicked, and resevered
them selues. He proouidenseth those blessed,
whiche shal haue their counsele, and their waies.

¶ Q. Doe yet esteeme those to bee
worthy receivers then, which strive and
labour to retorne home unto God, and
use al good meanes which hee hath ap-
pointed, although they be stil but weak
and full of infirmities? ¶ A. In collation
with them, are worthy receivers, and the
Sacraments are prepared for such: if on the
mens fayth and reueerance were perfect,
they shoulde not stand yonder affliched,

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But because they seeke to come unto God, &
are not able to ascend, he commeth down vnto
them, to lift them vp.

Q. Then yee take those men to be
in good case, which carefullly and thank-
fullly imbracē the meaneſſes, which GOD
hath ordayned to draw them vnto etern-
al life. so D. viii. of Dan E. 14. 6. 6. 8. 13. 14. 15.
Those are in most happy case: for
although they ſeeme to trauell in daſtine, yet
it is far other wife: for GOD is faithfully
at the ende call away thole which ſeake him.
If they trauile of God to be taughte the truthe,
and to abyde in it, they cannote miſcarie: but
the pmaſs minde which doth ſwell, shall ob-
taine no ſavour no geaſte yea nor moſt iue

Q. Let vs proceſſe now to ſpeakē of
prayer, which is a ſpeciall meaneſſe which
God hath ordayneſſe, to helpe our ſelues
withall, and firſt ſhew what thole things
are, which we obtaine through true and
hearty prayer.

¶ We are by prayer to ſeekē in geaſ-
nerall for all things, which ſet forth Gods
honour, and aduaunce his trueth here below
in earth. We are alſo to ſeekē for al things
which we ſtand in neede of; either for body
or ſoule, for this life, or for the life to come.

Q. Haue

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Q. Haue we the summe of all these
in one prayer?

A. Our Sauour Christ hath in very
fewe woordes comprised the summe of all
these: in that prayer which he taught his
pōstles, which wee call the Lordes p̄ayer.
For the whole p̄ayer dooth consist of sixe
petitions, whereof the thrie firste concerne
God him selfe, and the other thrie, our ḡat
estate.

Q. Shal not al those be sauued, which
call vpon the name of the Lord? and pray
the same prayer?

A. It is vne of controvērsie, that eu-
ry one which doth call vpon the name of the
Lord shall be sauued: for sa God saith by the
Prophet h: But yet this is to be added, that
they be such as call vpon him in trueli i: for
otherwise their prayers are turned into sin:
and they doe in moste fearefull manner pro-
cure the bengance of God against their owne
soules, which do not pray rightly. For pray-
er being a thing most excellent & precious,
þ abuse therof must needes be a most fearful
sin. God saith, þ when they stretch forth their
hāds, he wil turn away his face k. We calleth
such prayers þ sacrifice of fooles l: He saith þ
þ sacrifice of þ wicked is abominable unto
him,

K 2 Q. What

h. Iocel. 1. 33
i. Psa. 145. 18

k. Esai. 1. 15
l. Eccle. 40. 1
m. Proo. 15.

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Q. What are the things which are required in prayer, to make it to bee in trueth, and right before God?

A. There be divers thinges required, which go together in true prayer: which if they be wanting, all is marred. And therfore our Sauour doth use a few wordes, to put vs in minde of the same, when hee teacheth vs to say, Our Father, which art in heauen. For in these wordes we are taught, to make our prayers onely to GOD, recon- ciled unto vs in Christ, and become our fa- ther.

Also when we come, as children to theyr father, which dooth loue and pitie them, we muste also in assurance and boldnesse of fayth. For he whiche doth not alge in fayth, but wauereth and doubteth, shall receiuue no- thing n. Our hearts must also be lifted vp into the heauens, with great reverencie of the gloriouſ maiestie of our God, unto whom we speake.

Q. Shewe howe men breake these rules in prayer, and faille in them?

A. Those which call upon Angels, and the soules of men departed, thinking to find more pitie and mercy at their handis, then at the handis of God: bewray a wicked consci-

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ence, & deny the throne of grace, unto which
we are willed to come boldly, to obteyne
mercy and grace o. Those which doe not o. Heb. 4. 14
ground their prayers vpon the promises of þ
word; nor cannoe persuade their hearts. þ
God is indeed their most louing fater: and
therefore to be ouer of doubt, that he heareth
them, and sure they shal obteaine all that he
hath promised them: do but speake with their
mouth, and not chinke it in their heart, when
they call GOD fater. For canne they
take him to bee their fater, and not to
loue them? Canne hee loue them, and not
gve them all good things, which they beg
of him.

Q. How shall a man come vnto this
assurance, to knowe that God heareth
him, and wil saue him, because he dooth
continually beg it of God?

A. No man can come vnto this assur-
raunce of himselfe. For it is the spirite of
adoption, which doth perswade men to call
God their fater, and that dooth witnesse
vnto their spirite, that they be the children of
God þ: and therefore the guiltie conscience P. Rom. 8. 14
of the wicked man, doth cause him, that hee
cannot pray, being without the spirite of god:
which only teacheth men to pray, & maketh

A Catechisme containing

intercession for them with sighes & groanes,

Rom. 8.26. which cannot be expressed q . What is the vngodly man therefore the better, if he lye at the poynt of death , and the guiltinesse of sinnes cause him to tremble , so that he cry out with bitter teares : if for wante of the holye spirite of adoption to regenerate him, hee doubte whether God heare him?

Q. It is not in the power of man, to obtaine such a treasure.

A. That is misse sure, but those which begge of GOD to haue his spirite, shal have him r : and those whiche labour to obeyne the saych to call vppon GOD ; shal finde it s.

Q. Which way shal they labour, and what meanes shal they vse?

A. They must seeke for the true understanding of the will of GOD: and meditate upon the saychfulnesse and truelynesse that is in hym, to perfourme his promises, and cleanse their heartes and their handes from euill, for the holye Ghost dooth affirme , that hee which turneth away his eare from hearing of the lawe , his prayer shall bee abominable r . Also hee willeth a mannes to take heed unto his foote, when hee commeth into the house of God, and to be ready

Lok. 11.13

Mat. 7.7.

Pro. 28.

the summe of religion.

A. to heare, rather then to offer the sacrifice of
fooles v. v. Eccl. 4,

Q. What waye doe menne be-
wraye the wante of reverence in pray-
er?

A. When they praye but for custome
and fashion. When they doe but bable with
their mouth, their thoughtes wandrage,
theyr hearts not lysed vp into heauen; and
when they praye so coldelye, that they doe
not sige, and groane in the spirite; even with
those sighes and groanes which are unspeak-
able, with whiche the holye spirite dooth
make intercession for vs, as the Apostle
saith w.

w. Ro. 8. 34

Q. What is to bee doone in this
thing?

A. Men are thoroughly and aduisedly
to consider, into howe great and gloriouse a
presence they come: and what high maiestie
there is in the God of heauen, unto whom
they speake: and before whom they present
them selues.

They are also to remember howe vile
and vncleane they bee of them selues: that
so they maye come with humblenesse of
minde and feare: Further they are also to
ooke into them selues, to see how beggerly

A Catechisme containing
and miserable they are ; and so to deale che-
nestlye and vehementlye , even as thole
whiche are utterly vndoone and losse , un-
lesse they bee hearde , and obtaine theyr
suite .

Q. Come now vnto the petitions .
What doe ye obserue in the order ; by
which they are placed ?

Q. The order of the prayer is agree-
able unto the order of the law : Where the
duelts vnto God beeinge the chiefeſt , are
ſet in the firſt place . For wee craue thole
thinges firſt and principally , which concern
Gods honour : becauſe that ought to be dea-
rer vnto vs , and more precious then our
owne ſoules : Because GOD is worthy all
glooy and honour , we are to care moſt for
his name , and to delight moſe when it is hal-
lowed and ſanctified , then in life it ſelfe .
And ſo aboue all thinges to ſhewe our de-
ſire , and wiſh , that this moſte woorþy and
moſt preuous honoř of his may be adiuin-
ted .

Q. Wherby ſhall we know , when
men haue this teſter loue vnto the name
of God ?

A. The gret , which a man doth conceaue
when he ſeech Gods name to aden downe .

the summe of religion.

is a manifest declaration of his good will
unto it. For when the holy Prophet saith,
That riuers of teares did flowe out at his eyes, because men kept not y law of God x: x. Psal. 119.
Pee declareth a wonderfull loue of Gods honour, by the greatnessse of the sorrowe which hee conceaued, to see it defaced.

Q. Who are those then which abuse this prayer, meaning or desiring no such thing as they speake?

A. All those which are proude & seeke glory unto themselves: Beeing so zealous ouer their owne honour, that to magnifie and lift vp them selues, they will treade downe the name of God. All those which professe the Gosspell, and staine it with their wicked life. And likewise such as delighte to rayse vp, and spreade sclauders against the profession of godlinesse. For all these say and babble with their mouth, Hallowed bee thy name, but their heart never careth for any such matter.

Q. Open the meaning of the second petition, which is in these wordes, Thy kingdome come.

A. It is manifest by the plaine words of this petition, that although God alone is the king of all nations, if we respect his

A Catechisme containing
absolute power: yet because men are fallen
from him, there is an other kingdom, which
is contrary unto his euene the kingdome of
y Ephes. 6. 12. **þ** Deuill, which is the prince of darknesse.
ynder whom, as ynder a most fierce tyrant,
all men are by nature. The summe there-
fore of this petition is, that we desire þ Lord
to destroy the power and kingdome of the
Diuell in vs, to set vs free from his tyranny,
and that wee may obey him in holinesse and
righteousnesse as our soueraigne and graci-
ous Lord **z**.

Q. Yee confesse then, that there is
no power to deliuere our seluos from the
subiection and tyrannie of the Diuell?

A. There is no power able to set vs
free from this captiuitie, but only the power
of God, and therefore we sue unto him to do
it, the Diuell hath his chyone and scepter in
the hearte of man, where hee sitteth with
great power. And therfore our Lord
doth compare him to a strong man armed,
whiche keepeth his pallace, which cannot be
a Mar. 12. 28. driven out until a stronger then he come vp-
on him, and ouercome him **a**.

Q. Wherein doeth the kingdom of
the Diuell consist?

A. It consisteth in darkenesse and in
sinne,

the summe of religion

sinne. For he is the prince of darknesse, and his power is onely in sin : and those things which followe sinne. It is of necessarie that wheresoever sinne doth beare sway, there he doth raigne. For he can not bee separated from sinne, being the authour thereof b.

b 1. John.2.

Q. Wherin doth the kingdome of God consist?

A. In righteousness, and peace, and joy of the holy ghost c. For when we are set free from the bondage of our sinnes to obey God in righteousness, then is the throne of God set up in our hearts, and he doth raigne in vs as our king, & wee are his subiects.

c Rom.14.17.

Q. By what way and meanes doth God destroy the kingdome of the Diuell, and set vp his owne kingdome in vs.

A. The Gospel is called the kingdome of God d: it is called y scepter of his power e: d Mark.1.14. it is called the armie of God f. Because by it e Psal.110.2. hee doth ouerthowre and destroy the power f. Esay 53.1 of darknesse. By it he doth set vp his throne in the heartes of men. And by it hee doeth drawe men unto heauen, as with a misticall mightie armie.

Q. Let vs see then who they bee which pray this prayer in truth: & who they

A Catechisme containing

they bee that babble they knowe not
what? Judge this: as I am bounde as youme
and **A.** Those doe pray this prayer aright
which mourne and lament to see the domi-
nation and power of the Diuel to be so great.
And therefore they desire vehemently to bee
delivered themselves, and also that God
would multiply the number of his childre,
by spreading the light of his gloriouse gos-
pel. And finally, they long for that day
when hee shall put downe all rule, and all
authoritie and power: and when hee shall
put all his enemies vnder his feete g. Con-
trarwile those doe but babble they knowe
not what, which say, Thy kingdome come,
and let mee keepe it awaie as muche
as they can: by defending and vpholding
wickednesse, and hindering the Gospel. For
wee may see howe vroding madde men are,
which glory in this prayer, and say it is the
best prayer (as no doubt it is) but they doe
withe quite contrarie vnto that which they
speake.

Q. The third petition followeth:
Thy will bee done in earth as it is in hea-
uen. What say yee of this?

A. The wil of God is so holy, so right,
and pure, that all our loue ought to be vpon

g.I.Cor. 15.

25.

.16

the summe of religion.

It. And our vehement desire ought to bee
that it myght bee perfectly perfourmed by
men in earth, and as it is by the holy angels
in heauen.

Q. How can wee praye this prayer
with faith, seeing wee haue no promise,
that it shalbe so?

A. Although we haue no promise that
it shall bee so, yet the will of the Diuell
ought to bee so abominable unto vs, that we
should wilshē it were verely destroyed: the
will of God is so excellent, that our heartie
desire ought to bee to see it wholy accomplit-
ished. This desire and loue of ours is not
in vaine, although wee come short of that we
wilshē. For God doth accept our good will.
Those are wicked fooles which speake the
woordes, and desire no such thing in their
hearte. Wherbe appereith by the loue
they beare unto vanitie, and sinfull
wayes.

Q. What followeth hereafter into an-

A. The second part of the prayer,
wherein wee beg for our selues all thinges
whiche wee stande in neede of both for this
life, and the life to come.

Q. What meaneth the first petition
of this second part in which wee craue
our

A Catechisme containing
our dayly breade?

h. Mat. 4.

i. Psal. I 27.

k. Luk. I 2. I 5

l. Iam 4. 3

A. As God is the authour and nourisher of our life, so our Saviour doth teache vs to craue of him all thinges whereby it is maintained. For this petition doth plainly teach, that we must depend vpon God for this mortal life. And that it is not only lawfull but also our dutie, to aske of him al such thinges as shall maintaine the same. It is not bread (by which is meant all sustenāce) wher eth man liveth only. h. But it is the ordinance of God which hath gauen that power unto fooze to nourishe vs. And therfore hee saith it is by every word which proceedeth out of the mouth of God, we trauaille in vain valesse god blesse our labours i. We possesse all in paine valesse hee giues vs the use therof. So; no mans life doth stand in y abundance of things which he doth possesse k. Chrille saith l.

Q. Wherefore is the prayer framed in this wise? this day, our dayly bread?

A. This maner of composing the wordes of the petition, is to cut of, & binde all inordinate care, & immoderate desire of riches. For although wee be willed to aske riches of God: Yet wee may not aske to spend them vpon our lustes l. Neperher

the summe of religion.

may wee make provision for the fleche to
fulfill the desires ther of m. But we must m. Ro. 13.14
be content with moderation, depending whos

ly upon God.

Q. Is it then vnlawfull to crave of
God to giue vs great riches? or to trauel
with an earnest desire to gette store of
wealth? A. It is manifest by this petition how
vnlawfull it is. The blessed Apostle also
saith, that those which desire to be rich fall in
to temptation, and snare, & into many fau-
lish and noysome lusts which drawne men in
destruction and perdition n.

n. I. Tim. 6.9.

Q. Men are not (as you haue saide)
to desire great wealth, that they may be-
stowe it vpon their justes. But many
hunt after riches that they may bee able
to doe good.

A. This is a bain excuse of blid men,
which knowe not their own weaknes. For
they never cometo the sight of that, whiche
the excellent servant of God speakeith: giue
me neither pouertie nor riches, feed me with
my stire of food: Least if I be full, I shoulde
lye, and say who is the Lorde? O least The
poore, and steale, and abuse the name of my
god. He maketh his prayer agreeable unto p o. Pro. 30. 7:
which

A Catechisme containing

which Christ doth teache vs in this petition.
Hee confesseth the weaknesse of mans na-
ture, which can neither beare extreme po-
uerie, nor yet great abundance of wealth.

Q. The couetous man then doeth not vise this petition? Good Sir

Q. The greedie minde of worldlings, which cannot be satisfied, is far frō the desire of that which they speake: for the moderation which they in heart desire, is the infinite abundance of riches. And therefore they do but daily and mocke with **A.** What are the words of the next petition?

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Q. 11 Doth this prayer belong vnto all
the godly? **A.** Yea, as it belongeth to the law.

p. i. Kin. 8.46 her shitteth p : yeat the bestate so weake, that
the holy Prophete saith, Who can tell how
ofte he offendeth q ? And for his cause we
are to traue yerdō & denuall. Veray se vnde
our blessednesse doth consist in the edouing

Q. What meaneth the other clause
of the sentence? As we forgive them, they
shall forgive us.

the summe of religion.

trespasse against vs?

A. And This is put into our mouth when wee begge mercie at the hands of God: to bring vs in remembrance, that wee are to shewe mercie vnto men. We must bee mercifull as our heauenly father is mercifull s:

s. Luke. 6. 36.

Q. Is there then no mercy to be obtained at the hands of God, for those which shew no mercie vnto men?

A. Our Lord doth teach, that except we forgive from the hearte the offences of our brethen, we cannot be forgiuen of god t; and in saying this prayer, we craue to be no other wise pardoned, then as we pardon. For it is reason that with what measure wee meate, with the same shoulde bee measured vnto vs againe v. If wee be so cruell y we^e v. Mat. 7. 2, cannot forgive the offences which men committ against vs, which can be no more but as the debt of an hundred pence : with what face can wee require of God to bee forgiuen y offences which wee haue committed against hem, which are as the debt of ten thousande talents w. Looke how ofte therefore a man doth bete this petition, with a minde desirous of reuenge : so ofte doth he call vnto the Lord to take vengeance upon him, for

t. Mat. 18. 35

v. Mat. 7. 2

w. Mat. 18. 34

L

his

A Catechisme containing
his sinnes.

Q. Do yetake it that we are bound
to forgive both the godly and the wic-
ked? or are we onely to shew this mercy
vnto the good?

x.Mat.5.44

A. We are to loue our enemies, to pray
for them whiche hate & persecute vs, to blesse
those which curse vs x.

Q. Are wee bounde then to ioyne
in familiaritie with the wicked? To like
them, or to thinke well of them?

y.Esay.5.

z.2.Cor.6.

A. Wee must in our heartes wilhe
and desire that GOD woulde conuert and
turne them from their sinnes, and giue them
everlasting glorie. But so long as they
bee wicked, we must not like well of them,
vntesse wee will mislike the Lord God. We
must take heed that it be not spoken against
vs, when the Prophete saith, Wee bee to
them, whiche call euill good, and good euill,
sweete sorwe, and sorwe sweete, light dark-
nesse, and darknesse light y. Wee are com-
maunded to separate our selues from the
ungodly z. Therefore they peruerre the
doctrine of this petition which alleadge it,
to make an hotch potch of all. Wee must for-
giue say they, and therefore we must ioyne in
familiaritie with them.

Q. Wcc

the summe of religion.

Q. Wee are willed to forgiue, howe
can a man when hee hath wrong, seeke
remedie by the lawe, but hee faileth in
this?

A. When a man is iniuried in his posses-
sions, in his body or in his name, hee may re-
lieue and succour himself, & defend his right
by lawe: but yet he may not doe it with a re-
uenging minde, and desire to hurt. The
power is ordeined of God, & the magistrate
doth beare the sworde to punish the euill do-
ers, and to maintaine the good a. Whē god ^{2. Rom. 13}
hath ordeined so excellent a remedie, wee
should greatly sinne, if we shoulde not take
the benefit of it.

Q. Doe not those breake the rule of
this praier, which doe not onely seek the
defence of them selues, from iniuries,
but also to bring the offendours, being
wicked men vnto punishment: can a
man forgiue and yet doe that?

A. The minde with which a man doth
a thing is all. If a man bee foully slandered,
and being one which is to set out and main-
taine the Gospel: although hee shoulde not
delight in the punishment of any, nor in re-
specke of himselfe is to seeke it, yet if the san-
der which cannot be taken away other wise,

A Catechisme containing

— he to the defacing or hindering of the truth,
to the dishonouring of God, and the hurt of
mens soules , hee is to stike it : because
these thinges of all other are the most pre-
cious.

Moreover the correction by the Magis-
trate, is a singular meanes which G.D.D
blesseth, to bringe menne to better ordre of
life, and in that respect a man may couet to
haue them punished, with a charitable mind.
If a man be iniuried, and seeke the punishe-
ment of the most wicked , of an hatred and
revenging minde, he dooth declare himselfe
not to be of God.

Q. Who are they then, whiche of-
fend in this petition?

A. All those which settle not the burthen
of their sinnes, nor do not repente heartily for
them. All those which are lead with hatred
and desire of revenge . And such as do not
pray for the conversion of their enimies.

Q. Come to the last petition: Lead
vs not into temptation: but deliver vs
from euyll: What say ye of this?

A. As in the former petition we desire
pardon of our sinnes : so in this we intreat
the Lord to defende and keepe us from the
euyll.

the summe of religion.

handes of the tempeſt: leſt we fall againe
into them, or into greater. For what are we
the better, if we ſhould be released, and then
fall from God into all abominable ſinnes,
which we ſhoule doe, if the Lord ſhoule
let Sathan haue his full deſire to ſift vs.

Q. Then it appeareth we are in great
daunger?

A. We paſſe continually through won-
derful daunger: and if the mighty power of
God did not keepe vs, we ſhould be ſwallow-
ed vp. For the dreuell goeth about as a ro-
ring Lion, ſeeking whā he may devour: and
multitudes he doth ouercome, and leade
into ſinne, and ſo carrieth them to the pit of
hell.

b. I. Pet. 5.

Q. Our ſtrength then is not able
to match with him?

A. We haue no power at all to reſiſt
him. And ſo we confeſſe in this prayer, when
we increat the Lord to deliuer vs from him,
for the ſame cauſe alſo we are willed to bee
ſtrong in the Lord, and in the might of his
power, and to put on althe armour of God:
and to watch in prayer continually c. Ephe. 6.

Q. Doye ſay, Lead vs not into tem-
ptation, or ſuffer vs not to bee lead into
temptation?

L 3 A. God

A Catechisme concerning

A. God doth not only giue leauent unto
the deuell to tempt, and doth take awaie his
graces from the wicked ; and leane them in
the snares of the deuell : but also when men
haue despised his gifte, and set light by the
help which he offreth in his Gospel: he doth
blind their eyes, & harden their hearts d, and
giue them vp into a reprobate minde e: that
the deuell may lead them into most soule sins:
And for this God is said to lead me o tempa-
tion. We make suice therfore unto the lord,
that he will keepe vs from sinning against
him in such sorte, that he should be so displea-
sed, as to giue vs vp into the hauns of Satā.
For that is a dreadfull vengeance of GOD:
which men doe prouoke, when they begin to
sinne against their own conscience.

Q. How are we then to vsethis pe-
tition aright?

A. Considering how weake we are,
and how strong the enemie is, we must take
heed, that we drue not the Lord from vs
by any filchy sinne of pride or such like. We
must also shunne and awyode all occasions
of the temptation : for if a man shall desire
the Lord to keepe him, that the deuell may
not tempt him unto adulcerty, then must hee
also take heed to his eyes , as Job did f.

d. Ely. 6.
e. Rom. 1.

f. Job. 10.

When

the summe of religion.

Whan he dooth giue scope vnto his eies to
wander, he is worthily giuen ouer of God.
And Sathan doth tempt him so far, that he
commeth to be of the wicked, whiche haue
eyes ful of adulterie, whiche cannot cease to
sinne, as the holy Chosse saith g.

g.2.Pet.1.14.

Q. What meaneth this, that is ad-
ded? For thine is the kingdome, the
power and glorye, for euer and euer,
Amen.

A. This is the conclusion of the prais-
er, wherein there is firsste a reason rendred,
wherefore wee shoulde obtaine, not onelye
to be deliuered from the power of the devill,
but also receiue all good things from God:
even because he is king ouer all, and the
mighty and power is his. Then also it doth
shew, that God is to haue all the praysle and
glory of our saluation. For they haue not a
right minde, whiche are not as ready to gine
honour and glory vnto GOD, for the good
things they obteine: as to call for that they
neede.

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mas Dawson.

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A Catechisme containing

Q. God doth not only gue leauen bnt
The deuell to tempte, and doth take awaie his
graces from the wicked; and leaue them in
the snare of the deuell: but also when men
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help whiche he offreth in his Gospel: he doth
d.Esy. 6. blind their eyes, & harden their hearts d, and
e.Rom. 1. giue them vp into a reprobate mind e: that
the deuell may lead them into most soule sins:
And for this God is laid to lead into temptation.
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Sic. 30.

When

the summe of religion.

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zondrae is not now in bonita!

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